

Mint new gold from Scriptures

The confessional nature of the church molds its task and its responsibility to the world. The Biblical message of the hope and renewal for the Kingdom of God, where justice, righteousness and compassion abound, stands at the centre of this task.

If the short-range goals of the Christian Reformed Church in Canada have outlived themselves, the main task of the church as described above has become all the more crucial. Rev. Andrew Kuyvenhoven, in his response to Rev. Van Andel's speech at the conference, describes how the short-range goals of the CRC fieldman and the CRC social, ethnic community have now been reached. It leaves us asking "What does God want us to do now? Do we have a special mandate?" "To others," Rev. Kuyvenhoven says "we must look like the last flowers and drooping leaves of an old Christian culture."

What is "Reformed?" It is an un-American, un-Canadian word. Its roots are in Dutch or European culture. In America we have had to choose for isolation as a means of survival, and still use it as a security blanket. Infiltration by liberal or evangelical theologies is a threat and we tend to write them off from our "Reformed arsenal" without feeling the need to spell out what Reformed, or what our confessions, mean.

We've not only outlived the short-range goals, even our confessions are rooted in and written in a seemingly foreign language to a foreign situation. So says Rev. Kuyvenhoven, we need "to mint new gold from Scripture." "We are in a situation which the fathers did not know and the confessions did not contemplate." We need to address ourselves to a present day needy world with a proper vision. This proper vision must be scripturally based and confessional in nature.

What unites us? There are factions, to be sure. But what seemingly has united us over the ages (e.g. three forms of unity) has actually excluded other Reformed people since the 19th Century.

The unifying element, in the past, has been some particular theological conviction which demonstrates itself in practical day to day living of the members of a church community. Rev. Kuyvenhoven uses Sunday observance as an example. This has all but disappeared within the last ten years. Where has the theology of Sunday observance gone? Has a proper alternative been found?

The next years are critical. The new generation has wealth, more awareness of world problems, and definitely a more defined task towards a "religiously confused and idolatrous" society.

How to be church (not denomination) in the present world? Here again we must not abstract but act. We should not be threatened but rather be challenged by the fresh input and new meaning Pentecostals and dispensationalists can help us discover (e.g. law and gospel, sanctification, and the meaning of covenant, and lifestyle).

Further particular issues mentioned by Rev. Kuyvenhoven are: church

orderly questions, education, evangelism, and ethnic isolation.

The second service must be improved upon, main ideas of liturgy maintained; and services must be well planned.

New structures within the congregation may help to involve fellowship in discipline and facilitate family visiting.

In the area of education, the adults need more feeding. Ministers and leaders need to be fed as well. Well-planned retreats and study sessions should be planned.

Evangelism in the broad sense has not been properly learned by us. We need to do justice, to love kindness and to verbalize our faith in Jesus unashamedly. Church services and programs must be made more accessible to others. Our Dutch heritage must be played down in the church.

Our Canadian consciousness must develop naturally. Nationalism is an old enemy of the church. Certain projects can be shared with the U.S.; others divided. Rev. Kuyvenhoven opposes a seminary in Canada but favours a Bible College. A modified Regional Synod, an option suggested by Rev. Kuyvenhoven, could be a useful tool in carrying out the church orderly things as well as supervising certain projects.

Rev. Kuyvenhoven represented a younger generation than Rev. Van Andel but displayed a sense of concern and urgency that was similar. The need for defining tasks on a rich scriptural base, and the need for speaking to a morally, and economically self-destructing country within the context of these tasks, was a common and overriding concern.

The two speeches set the tone for the discussions in the sectionals. The eight sectionals dealt with four topics: Spiritual growth, congregational life, public life and evangelistic outreach.

Participation

A few interesting points could be mentioned:

— An underlying problem which seemed to take up discussion time in most sectionals was how to help the average church attender to grow spiritually or increase in social awareness, or get involved in evangelistic outreach. In short, how can the church increase her participation in congregational life and church related responsibilities. In relation to that many symptoms and suggestions were mentioned.

— Church school for adults is a necessity for discipleship and spiritual maturity. There is a lack of family Bible study. An apprentice-system for training leaders was mentioned (e.g. helper/leader in Sunday School, evangelism, etc.) Services should be happenings, congregations should participate and liturgy should support the preaching. All of the congregation should be involved in outreach effort whether by teaching, preaching, typing, filing or praying.

The church, in prophetically and confessionally challenging the government and other public agencies concerning issues of injustice, must also see if the proclamation can be followed up by the

Cont'd on page 5



A flautist in the making? Marianne Crone of the Hamilton Civic Concert Band instructs Hamilton Christian High student Peggy Nienhuis in the basics of the flute. The Civic band performed a benefit concert at Christian High to help spark enthusiasm and financial support of the proposed High School band. See page 13 for more pictures.

The Calgary conference: The crooked made straight

by Wilma Vander Schaaf
Edmonton Editor

The Word of God remains the most eloquent illustrator of God's faithfulness and of who we are. With those opening words, the Calgary Conference got under way.

The conference attracted Christian Reformed Church leaders from across Canada for two days of brain-storming and reflection just prior to the official start of the meeting of the Council of Christian Reformed Churches in Canada.

The conference dealt with the 25 year history of the denomination, the church's weaknesses and strong points, and a blueprint for the future.

Rev. Henry Van Andel, retired minister living in Burnaby, B.C., presented the keynote address.

Rev. Van Andel's speech (worthwhile to print as a whole) brought us from 25 years back to today to help us understand the spiritual condition of our church. I would like to summarize and outline his speech quoting freely from it as I go along.

Four negative symptoms were described.

— A growing subjectivism. Twenty-five years ago people testified about the assurance of faith based on God's promises and His written Word. This has been replaced by a more pietistic reaction emphasizing spiritual experience as a basis for faith.

— A growing materialism and consumption drive within our churches has caused us to ignore our calling to be faithful stewards in God's given creation and in a world of poverty. We are not willing to sacrifice our luxuries for poor people in underdeveloped countries. Moreover we are not aware enough of our world-wide social calling in giving support to protests against national and international injustices and other evils. We share with many North Americans a consumption urge beyond measure. Failing to heed the call to conserve our natural resources, we continue to use our cars and

appliances without much discretion. Moderation is mentioned as a fruit of the spirit in the Bible, but it could well be that we are grieving the Spirit in this respect.

— A growing permissiveness and disrespect for authorities. There is a morality crisis in our society today. It is not so much that crime and immorality exist (they always did) but in our modern age the norm is lowered. Wrong acts are not labelled as such; this means decay. The lowering of the norm also takes place within our churches. Alienation in our family life and social structures is certainly an indication. Discipline problems in the home or in the Christian high schools illustrates the lack of respect for authority as well as a permissive attitude of those in authority. A revolutionary mood is present; the concept of authority is at stake. In an age where governments seem helpless in dealing with the crisis, we look at authorities as representatives of the people only and forget that — in spite of their failures — God stands behind them.

— Our churches remain very introverted. This attitude has hampered our outreach. It has also caused us as Dutch Calvinistic people to do a lot of navel-gazing. An example is the energy and time we spend on our bickering and hassles concerning the question whether women should be deacons in the church. All this — while the world is on fire. It looks as if a group of arguing people do not realize that they live on a volcano that is about to erupt.

These four symptoms were the negative aspects of the spiritual condition of our churches. Before Rev. Van Andel addressed himself to these in terms of our present and future task he considered some important aspects.

Unity

The unity (or lack of it) was one concern put forth in a forthright manner by Rev. Van Andel. Four kinds of thinking were mentioned: rigid conservatism, liberalism, pietistic emphasis,

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Viewpoint

Memories of the 70's, challenges of a new age

As we wait for the clock to tick away the remaining days, hours and minutes of 1979, we all do some reminiscing about the kind of life we have lived during the past 12 months. On New Year's Eve, we will also mark the end of a decade. The 1970s will be part of the history books. The decade has left its mark, though it is perhaps too early to say just what that mark is.

We look, for example to the 1950s with a degree of fondness. They were simple times, exciting times. The immigration brought us to a new country, and even though virtually all of us were flat broke, we experienced a closeness with family and friends of a kind that will never be experienced again.

When we think of the 1940s we cannot help but relive the terror of Nazism, the concentration camps, the German soldiers, the struggling for food, the sight of Canadian troops freeing Holland, those secret meetings up in the attic.

The 1970s began with space explorations and ended with hostage-taking in Iran. There was the wave of evangelicalism which swept Jimmy Carter into the White House. For Canada, it was a decade of Pierre Trudeau with his air of sophisticated arrogance and who will undoubtedly be written into our history books as one of Canada's greatest

statesmen.

The church continued to grow and to struggle with issues such as the role of women in the church. As the decade opened, the church re-affirmed the woman's right to vote in congregational meetings. By the end of the decade some women became ordained deaconesses.

Canadian churches grew up during 1970. The Council of Christian Reformed Churches in Canada matured to a point where it created the office of executive secretary.

Our own lives will never find their way into history books. We live day by day, year by year and our lives go by unnoticed. But, have we made a mark for ourselves during 1979? Has our life made some sort of impact on those around us?

As I relive some of the memories of the past year and of the entire decade, I can think of fondness those moments which I shared with those I love. Good memories of life with my wife and children. Somewhat sad memories in the loss of a father and how excited he would have been at the prospect of starting a new decade of retirement.

Memories. That's all we have left. The good memories we keep. The bad ones we bury forever, and rightly so.

As we face the dawn of a new decade that will take us to the brink of the 21st

Century, what do we hope for? The elderly among us will undoubtedly think of death and eternity. They may feel that they will never live to see 1989. Well, the Lord may have a surprise for them.

Young people will look to the 1980s as a time when they will find a marriage partner and where they will begin a new life of togetherness. Ten years is certainly a long time, isn't it? So much happens in a decade.

We can look at our own possessions and see how richly we have been blessed. Blessings do not always mean material possessions. In fact, those who were once rich may very well find a tremendous blessing in poverty, for poverty tends to bring one closer to a dependence on God and that, after all, is what life is all about.

Each New Year's Day we pray for peace and prosperity in the coming year. It is simply human nature to hope and wish for a better life. Yet our Lord shows us time and again that the love of this world results in a lack of love for Him. Dependence on anything but God is wrong.

I don't believe that I have ever heard this prayer prayed on New Year's Day. "Lord, give us sorrow and poverty and illness in this new year because we realize that we find strength in our weakness. We know, Lord, that when we

are poor we come to You in prayer and we ask for You to take care of us and to provide for us. We know ourselves only too well, Lord. When things go great, when business is booming, when we have a fat bank account, then we just don't need You."

"Keep us humble, Lord. Help us to realize that everything we have comes from You. Help us in our richness to thank You for those blessings. We pray that You will use us and all that You have given us so that we may praise You throughout 1980 and the years to come."

When we look at the world around us, also in Canada and the United States, we cannot help but be concerned for the future. The world affects our lives. The economy, energy, politics, the Islam faith: those influences will mould the world in the next number of years.

God does not want us to shut out the world from our lives. Instead, He has placed us on the threshold of a new decade and He tells us to take 1980 and to mould it into a Christ-centred year. That means that we have to contribute. You and I must do our part as Reformed witnesses in a world that needs God so much. The challenge is before us.

Keith Knight

The place of woman in Islam Rev. Johan D. Tangelder

When the Jesuit priest, scientist and world traveller, Pierre Teilhard de Chardin visited Rawalpindi, India, in 1935, he wrote to his friend: "The population is entirely Moslem. I should like you to see the women here so that you could appreciate what our western civilization has succeeded in winning for their sisters in Europe. The poor creatures are prematurely lined, buried in their veils and permanently cowed. All this has got to be swept away, and before very long, too." What is the Islamic position on women, and how much has changed since Teilhard's visit to India?

Muhammed, after the death of his first wife Khadijah, took ten wives — wed before the Koran limited the number to four. Some were widows of key followers who fell in battle; others, daughters of Arab leaders, he married for political reasons. To be fair, it must be said that Muhammed did not introduce polygamy. This practice was already in existence in Arabia before Muhammed. So Muhammed curbed polygamy to four legal wives at any one time, and the Muslim may also cohabit with as many slave concubines as he may possess. The Koran says: "Marry what seems good to you of women, by two or three or four . . . or what your right hand possesses."

Divorce is exclusively the prerogative of the husband. A Muslim man can divorce his wife, at any time for any reason, by repeating three times the formula "I divorce you." Women, on the other hand, can in no circumstance divorce their husbands. However, in case of divorce, the property rights of the wife are recognized, as Islam has always allowed women to keep their own property.

Men and women are considered equal in spiritual worth, according to the Koran. Both men and women can

receive the reward of paradise. However, in practice there is no equality. The Koran teaches that the testimony of the woman is worth half of that of the male witness in the courts, in the home she is subject to corporal punishment, and she may inherit only one share for every two of her brother.

One cannot deny that even today the traditional Muslim woman is in subjection to man. The basis for this is found right in the Koran:

"Men have authority over women because Allah has made the one superior to the others, and because they spend their wealth to maintain them. Good women are obedient. They guard their unseen parts because Allah has guarded them. As for those from whom you fear disobedience, admonish them and send them to beds apart and beat them. Then if they obey you, take no further action against them" (4:34).

Participation by women in the official religious duties of Islam is minimal. Very few have been schooled in the Islamic sciences or have claimed to love God. The majority of Muslim women probably believe that Allah does not speak to women. Most women practice folk-Islam. They turn to saints, talismans, superstitions, and magic. "On the whole," wrote Hilma Granquist, "it seems that both the men and the women think that the Koran is something which does not concern the women and this may account for their holding fast to the ancient customs."

The veil the Muslim woman wears clearly shows the Islamic attitude towards her. In the Koran, Muhammed's own wives and daughters, and those of believers, were commanded to protect themselves by long veils when in public. This seclusion by the veil must be understood in the light of the dual

OUR FAITH, OTHER FAITHS

notion that the woman as both vulnerable and sexually aggressive at the same time. For example, Hajji Shaykh Yusuf of Iran has argued for the veiling of women on the basis of their stronger animality and their lesser capacity for vigilance, faithfulness and intelligence.

One cannot deny that there is within Islam a variety of practice. Westernization, and the desegregation of the sexes have produced great changes in the legal status of women and their relationship with men in various Muslim nations. In 1926, Turkey, where the influence of Islam has greatly declined, adopted the Swiss law code, which made polygamy illegal and established equal divorce rights for the woman.

In Iran the compulsory veiling of women was abolished by Reza Shah in 1935. This new law marked the dateline of social change for Persian women. However, women under Ayatollah

Khomeini's regime are veiling themselves once again to demonstrate their loyalty to traditional Islam.

In Jordan, Kuwait, Saudi Arabia and Yemen women have no voting rights. Other Arab states granted either limited or total suffrage to women by the late 1960's. In Pakistan, women have been legally able to reach the highest offices since the 1949 constitution, and in the early 1960's, there was a Pakistani woman ambassador to Italy. However, the resurgence of traditional Islam and the repulsion of Westernization, do not offer much hope for future emancipation.

How different from the Biblical attitude towards women! Jesus Christ offers women dignity, complete cleansing of all sin by His blood, full membership in the priesthood of all believers, a new life in the Spirit, wholeness and hope.

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LETTERS

Dordt brass visits King's facilities

Dear Sir:

Rev. B.J. Haan, president, and Mr. Howard Hall, director of admissions, of Dordt College, visited The King's College in Edmonton, Alta. on November 6 and 7. This was, indeed, a delightful and meaningful experience.

Ground rules for cooperative action, which had already been suggested in correspondence prior to the opening of The King's College, were generally agreed upon. As a result of the meetings the vice-president for academic affairs at Dordt College, Dr. Douglas Ribbens, is already in the process of arranging a meeting with Mr. Gerald Ebbers, academic dean of The King's College, to work out a program for transfer of credits and coordination of academic programs.

President Haan and Mr. Hall

were cordially received and given a complete tour of the excellent building which houses the new college. It so happened that the visitors could meet for awhile with the entire faculty. This was very beneficial. The King's College can be justly grateful for the highly competent staff and the very fine spirit which prevails among them. There is enthusiasm, vision and a determined effort to promote high quality Christian scholarship.

Mr. Ebbers and Mr. Hall spent a good deal of time together discussing a host of matters of mutual concern to both The King's College and Dordt College. These exchanges of ideas were especially enjoyed by these two men because of a long and very close friendship between them. Mr. Ebbers is a graduate of Dordt

College and finds working together with his alma mater most agreeable.

A good indication of such a cordial and positive working-together relationship was shown in the meeting which Mr. Ebbers arranged between Mr. Hall and the students at The King's College so that The King's College students could see and hear about the Dordt College programs. The meeting with the students was a truly enjoyable experience.

Of particular significance was the visit between the two presidents, Dr. Sidney De Waal and B.J. Haan. Among the many items which were discussed, perhaps the most important was that concerning the need and desire for united cooperation and effort in promoting Christian higher education in our Reformed circles.

It was the conviction of both presidents that, if the Reformed community becomes more supportive of their own colleges, both by way of students attending and finances contributed, all of our colleges will continue to be successful and strong. Because of the problems which will be facing all our colleges in the near future, a far greater interest and support of the Reformed constituency is going to be necessary.

It so happened that as Haan and Hall visited various places in Alberta, they met here and there members of The King's College board. Discussions with these men proved to be very helpful in promoting a good understanding of the relationship between The King's College and Dordt College and in seeing the need for cooperative efforts in pro-

moting the cause of Christian higher education among our Reformed constituents.

The Dordt visitors came away from their visit to The King's College people with a strong sense of the excitement and enthusiasm which marks their activity. There is something special about beginnings within the kingdom. One witnesses a kind of prayerful leaning upon the Lord which stimulates faith and courage which helps to overcome seemingly insurmountable obstacles.

The King's College is off and running. It will be interesting to follow its journey.

B.J. Haan,
President, Dordt College,
Sioux Center, Iowa

Healing homosexuality

Dear Sir:

I just read the article of Christine Pleizier on homosexuality (C.C. Nov. 16) and I am really disappointed. I hoped to find some positive line of thinking in it. A line like "it would appear" and "so far" bother me.

Being closely involved in this and other problems, I have not studied so much maybe as Mrs. Pleizier but I lived close to this and other problems. First, we read in Genesis that God gave a woman as a fulfillment of Adam's need and together they became one whole, satisfied unit.

Sin has distorted this beautiful creation of God. But God, in His boundless love, sent Jesus to redeem and that is exactly what He did. We as Christians

may believe that and live it. He gave, through the Spirit, power to live the new life He gives us each day anew. He came to break the power (and is not sin powerful?) of cancelled sin and we can be renewed to true holiness (Ephesians 24).

Oh yes, I believe in loving care for homosexuals and prayer for them, and I believe in Jesus as a complete Saviour. There is healing in His Word for all sin or sinful tendencies and we are urged to fight and we are promised victory.

I would like to point all to the only source of life and, together with other believers, find healing, be it Christian counsellors, pastors or just laymen.

Grace Vis,
Delta, B.C.

FROM COAST TO COAST

ALBERTA Brooks-CKBR. 9:00 a.m. 1340 Drumheller-CJDV(Sat) 7:30p.m.910 Edmonton-CHQT. . . . 7:30 a.m. 1110 Edson-CJYR. 10:00 a.m. 970 Ft. McMurray-CJOK9:00 a.m. 1230 High River-CHRB. . . . 8:30p.m. 1280 Peace River-CKYL. . . . 7:00 p.m. 610 Taber-CKTA. 9:30 a.m. 1570	ONTARIO Brantford-CKPC. . . . 10:00 p.m. 1380 Cornwall-CJSS. 8:00 a.m. 1220 Ft. Frances-CFOB. . . . 10:30 a.m. 800 Hamilton-CKOC. 7:00 a.m. 1150 Kapusking-CKAP. . . . 9:00 a.m. 580 Kingston-CKLC. 8:30 a.m. 1380 Ottawa-CFGO. 8:30 a.m. 1440 Owen Sound-CFOS. . . . 1:30 p.m. 560 Pembroke-CHOV(Sat)7:00 pm.1350 Sarnia-CHOK. 8:30 a.m. 1070 St. Thomas-CHLO. . . . 4:30 p.m. 1570 Stratford-CJCS. 9:00 a.m. 1240 Thunder Bay-CFPA. . . . 9:30 a.m. 1230 Toronto CHIN-FM. . . . 8:00 a.m. 101 Toronto-CKFH. 9:30 a.m. 1430 Wingham-CKNX. 10:30 a.m. 920	QUEBEC Montreal-CFCF. 10:00 p.m. 600
BRITISH COLUMBIA Abbotsford-CFVR. . . . 11:30 a.m. 1240 Burns Lake-CFLD. . . . 9:15 a.m. 1400 Duncan-CKAY. 7:30 p.m. 1500 Kamloops-CFFM-FM (Sat) 10:00 p.m. 98.3 Langley-CJJC. 10:05 p.m. 800 Osoyoos-CKOO. 8:30 a.m. 1240 Penticton-CKOK. 8:30 a.m. 800 Smithers-CFBV. 9:15 a.m. 1230 Summerland-CKSP. . . . 8:30 a.m. 1450 Vancouver-CJVB. . . . 9:00 a.m. 1470 Vernon-CJIB. 10:00 a.m. 940	NOVA SCOTIA Digby-CKDY. 5:00 p.m. 1420 Kentville-CKEN. 5:00 p.m. 1490 Middleton-CKAD. . . . 5:00 p.m. 1350 Nw. Glasgow-CKEC 7:30 a.m. 1320 Sydney-CJCB. 8:00 a.m. 1270 Windsor-CFAB. 5:00 p.m. 1450	NEW BRUNSWICK Fredericton-CFNB. . . . 10:30 a.m. 550 Newcastle-CFAN. 9:30 a.m. 790
MANITOBA Altona-CFAM. 9:30 a.m. 950 Boissevain-CJRB. . . . 9:30 a.m. 1220 Steinbach-CHSM. . . . 9:30 a.m. 1250 Winnipeg-CKJS. 9:15 a.m. 810	QUEBEC CHRS-Montreal. 8:00 a.m. 1090 CKLM-Montreal. 9:15 a.m. 1570 CKCV-Quebec City. . . . 7:15 a.m. 1280 CHLN-Three Rivers. . . . 7:45 a.m. 550	FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES
SASKATCHEWAN Estevan-CJSL(Mon) 9:30 p.m. 1280 Regina-CKRM. 10:30 a.m. 980 Saskatoon-CFQC(Sat. 9:30 p.m. 600 Weyburn-CFSL(Mon)9:30 p.m.1190		ONTARIO CFML-Cornwall. 9:30 a.m. 1170 CFCL-Timmins. 9:30 a.m. 620

Creeds and education

Dear Sir:

To emphasize the suggestion that the beautiful [sic] "Three Forms of Unity" must be the basis of a truly Reformed Christian education at the King's College, correspondent Karel Meeboer has written, "Let us not forget that our Confession is written in blood! (C.C. Nov. 9). Blood of the martyrs indeed!


Let Karel Meeboer not forget that the blood which sealed the Canons of Dort was in particular that of the Dutch statesman and Christian, Arminius-sympathizer Johan van Oldenbarnevelt, beheaded by the promoters of the Great Synod at a gala event attended by some of its foreign delegates on their way home.

The Canons of Dort, dated,

denying that Christ truly died for the whole world, theologically "decretal" not Biblically-Calvinistic, compiled under the chairmanship of the ardent Anabaptist hunter, Johannes Bogerman, who previously had published in Dutch translation a book advocating the killing of "heretics," have no more place in Christian education today than they should have (other than as relics) in any respectable, Bible-believing Church. May God ever spare the King's College from totalitarian suppression of free, Biblical inquiry and justice such as prevailed under Bogerman at Dordt!

Michael Morbey,
Ottawa, Ont.

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Church Page

PASTORAL PONDERING

Extend-a-care, a program for the elderly

Trinity Tower in Brampton and Maranatha Home in Burlington, as well as other senior citizen's homes fulfil a much needed function, as is evidenced by their almost immediate one-hundred-percent occupancy. We must be very thankful to all who have so generously given of their time and talents toward the establishment of these homes.

At the same time, we must realize that for a large group of people there are also certain draw-backs that prevent them from establishing residence in these homes. With that in mind, and for the consideration of our congregation, especially the deacons, I venture to propose an alternate approach. This approach is based on the pre-supposition that some senior citizens would prefer to stay in the community in which they have spent most of their lives.

I propose, then, that under the direction of the deaconate, every person or couple upon reaching the age of 65, or if circumstances require earlier, will be linked with a sponsoring person or family of younger age.

The sponsoring couple or family would then make the general welfare of the person(s) to whom they are assigned, their particular responsibility.

It could initially involve no more than a monthly visit, but could possibly, also, lead to a much more intense relationship in which the sponsors would extend such services as the circumstances demanded.

The involvement of the deaconate would be to see to it that there would be as much compatibility between them as possible. The deacons would also conduct oversight and make sure that sufficient care was extended. For that purpose they could require monthly reports of the sponsors.

The advantages of this approach are obvious. It guarantees, in the first place, that people who so desire, could live in the community of their choice. There would be considerable saving in capital expenditure, and most of all, it would constitute another way of "bearing one another's burdens." Finally this approach would not isolate from the community the veritable treasure of wisdom and experience which resides in the older members.

I believe that this outreach is worthy of consideration. It could be executed with no more investment than christian care and love, and I would really welcome your reactions to it.

The composition of Canada's population demands that we spend some time together in contemplating what our approach in the church shall be.

The establishment of senior citizen's homes is one way of exercising christian care and love. Perhaps this proposal is not so much an alternative approach as it is a complementary measure to extend care.

Rev. Carl D. Tuyt
First Chr. Ref. Church,
Toronto, Ontario

The popular Pope

It is fascinating to follow Pope John Paul II on his itinerary. He is a man with rare charisma, a great pastor. He has won the US by storm. A man with such gifts is a powerful leader, gifts which can be used for good or bad. Let us pray that God will use him as a blessing for this bleeding world. And our prayers he needs, because there is another side to the story, which people all too easily forget. This Pope is more conservative than his predecessor. Italian protestants are worried. Under John XXIII and Paul IV relations dramatically improved between Protestants and Catholics. That is now being reversed. This is a matter of concern. This Pope is also conservative in the sense that he is one of the most devout Mary-worshippers, almost to the point of embarrassment for his Catholic brothers. A third point we should not forget is that it is easy for a pope to demonstrate his love and concern for the poor by a visit and call for help. But the Roman Catholic cathedrals have been built with the gold gathered at the expense of the poor. Today the Catholic church remains the richest church of the world. Some of that gold could be sold and given to the poor.

Rev. J. Quartel,
Calvin Chr. Ref. Church,
Ottawa, Ontario

When the elder calls

Each year, our elders attempt to visit with all of our members in our traditional annual home visit. Is this still a valid exercise? We believe that it is. It is an opportunity for our elders to encourage you and for you to encourage the elders. It gives you an opportunity to talk about your daily walk with God, and to seek advice on how to strengthen this. It enables the elders to gauge the spiritual strengths and weaknesses of the congregation; and to plan any new or renewed programs for the welfare of the congregation.

The visit will give our members an opportunity to ask any questions about the course and direction of the congregation and to offer constructive criticism. It enables our elders to fulfill the task given them in the Bible; to "Keep watch over yourselves and all the flock which the Holy Spirit has given in your care" (Acts 20:28).

When your district elder calls, will you make it a priority to set aside a time for him to meet with you and do everything possible to keep the appointment? Normally, he will come with another elder or the pastor. If you do not know who your elder is, call the pastor any weekday morning, or check in your church directory.

If in the course of the visit, it happens that quite a few issues surface you had not really expected, your elder will be glad to come back in a follow-up visit. Your elder is only a phone call away. Feel free to call him anytime you need to talk to someone.

Before he comes, your elder will be prepared to talk about a number of things. He will also have spent time in prayer to prepare himself to be a good ambassador of Christ, in whose name he comes. You too can prepare yourself. Ask God to bless the visit so that it becomes a constructive time for you and your family, for the elder and for the congregation of which we are members.

You should read (for yourself or around the family table) the following passages of Scripture: Romans 12 and 13; Ephesians 2: 19-22; and Ephesians 4.

It would be helpful, if you would take some time to work through the following questions and comments.

Having read the listed scripture passages, ask yourself whether they describe our congregation, whether they describe you or your family.

What are some congregational strengths we need to encourage or build on? What are some weaknesses we need to overcome and to correct?

If I were to give a testimony of my faith, this is what I would say (see I Peter 3:15).

Is there a need in your life, the church can help to meet? Do you have any comments or

suggestions about our worship services, our evangelism outreach, our societies, or the work of our consistory?

Have you come to the place in your spiritual life where you know for certain that if you were to die today, you would go to heaven? Suppose that you were to die today and stand before God and he were to say to you, "Why should I let you into my heaven?" What would you say?

Finally, if our church were on trial for being a christian congregation, what evidence would there be to convict us? And more personally, if you or your family were on trial for being Christians, what evidence would be there to convict you?

Tillsonburg Chr. Ref. Church,
Tillsonburg, Ont.

Sermon in Soap

DUZ your soul DREFT with the TIDE? VEL now is the time to CHEER up. If you want real JOY, the trend is to BREEZE to church on Sunday. Too many people WOODBURY their head in a pillow or work to make their car SPARKLE, forgetting that the Lord's Day was made for LESTOIL. When the Lord is put first, a DOVE will never be sent with an S.O.S. for you to put God first. Maybe we ought to DIAL you to remind you of the IVORY palaces yonder. Worship is a LIFEBOUY. So why not WHISK yourself out of bed next Sunday, and dress up SPIC & SPAN and DASH like a COMET to Sunday School or Church. As you sing praises to God you will get a wonderful CLEANSER for your soul and you will feel like MR. CLEAN all week long!

by "Anonymous," but, popular as a filler in many church bulletins.

Names, names, names, and the nameless aborted children

Pro-Abortionists have lobbied the House of Commons to remove all restrictions to abortion in Canada. In the 1970's there have been 400,000 unborn Canadians destroyed by abortion.

On November 21, Judy Finnie of the Niagara Region Right to Life Inc., of Dunnville went to Ottawa to approach Dr. Bradley, our Haldimand-Norfolk MP, to acquaint him with the contents of a Brief on behalf of the unborn. This Brief was presented to the new House of Commons on November 22, 1979.

The Brief urges MPs to use their power of office to stop this destruction. It also asks that the government provide some funding to set up facilities to aid these women in distress to carry their pregnancies to term and to give aid in the adoption of the baby.

To add weight and credence to her presentation to Doctor Bradley, Judy Finnie asks

voters to sign their name and address on a list supporting her presentation. Such a list is on the table at the entrance. Will you take a moment simply to sign your name and address in this very important presentation?

Maranatha Chr. Ref. Church,
York, Ontario

The Reformed Church Growth Fund

Your consistory is asking for three special offerings during this year of the Growth Fund of our denomination. This is the 350th Anniversary gift to our denomination to start new churches. The new congregation in Welland is completely supported by this fund and a new congregation is being planned with this financial support, in Kitchener.

Our congregation has been assessed for \$7,000.00 over three years, 1978 - 1980. So far we have received pledges and gifts \$236.00. So, please give generously for this great Anniversary project but also, for the extension of the kingdom of God on March 25th in a special offering for this purpose.

Our whole denomination has pledged \$6,000,000 and \$2,000,000 was already received by the end of last year.

First Ref. Church,
Chatham, Ontario

"Rock Music and the Christian"

Consistory discussed a report on "Rock Music and the Christian," prepared by a study committee on behalf of the Ottawa Calvin Chr. Ref. Church consistory. It was decided to produce copies of this report and make it available to all the families of our congregation.

First Chr. Ref. Church,
Montreal, Que.

Church News

Christian Reformed

Called

— to Kincardine, Ont., Candidate Allan Vander Pol of Mount Vernon, Wash.

Declined

— to Kincardine, Ont., Candidate Allan Vander Pol of Mount Vernon, Wash.

Classis Hamilton

Classis Hamilton meets in regular session on January 23, in Trinity Chr. Ref. Church of St. Catharines, Ont.

Battles dies

The internationally respected Calvin scholar, Dr. Ford Lewis Battles, died in Grand Rapids on November 22, at the age of 64. (See story on page 1).

BULLETIN SECRETARIES

Please send copies of your church bulletins to:

Rev. John VanHarmelen,
41 Skyway Village Estates,
Palmetto, Fla. 33561.

The Calgary conference: The crooked made straight cont'd . . .

including the charismatic movement and "neo-Kuyperianism" or Reformationalism. That these exist can be a healthy thing for a church. It can help to keep our thinking in balance. However, a certain amount of intolerance was demonstrated in all these groups whether organized or not.

To be Reformed does not mean that there is room for only one trend of thought. Naming examples of our intolerant judgments of those of another group left no-one innocent. We all need to examine our own heart before the countenance of God asking ourselves whether we too are not guilty of unjustified intolerance in attacking others and in refusing to cooperate in common ventures.

Identity

Our identity of Canadian Christian Reformed Churches has had a natural development. The Council grew out of this. How autonomous should the Canadian churches become? There should be a close tie, cooperation in several fields, foreign missions and other branches of church activity, and one seminary.

On the origin of the Council of Christian Reformed Churches in Canada the question of the correct use

of article 44 of our church order was brought up. The Council, which is an assembly of delegates of ten classes, would be more properly named a Particular Synod.

The origins of the Council of Christian Reformed Churches in Canada may not be legally pure, but it now exists and fills a purpose.

Rev. Van Andel continued with the tasks of the present and future church.

Tasks

He prefaced this part by stating that in considering our task as a church we need the guidance of the Holy Spirit and therefore can only do it prayerfully.

The task was outlined basically in response to the negative observations made at the beginning. Preaching needs to be more covenant-oriented. Sermons should be edifying and help one to grow in assurance of his faith.

Our services should be less formal, less of a one-man performance, and more congregational participation. Concerning the leadership among the youth, a youth leader or pastor may need to be hired. The youth is the future of the church.

What is our message to a suffering, exploiting, normless world? We must proclaim the healing power of the gospel of the kingdom of God. Which

means that, our relationship to Christ must be whole; through repentance seeking Him as our Saviour. Without this our reaching-out becomes humanistic. The church needs to set its own house in order. The healing message must be brought to the sleeping people in the church. We must explain what stewardship means, and how to be more concerned with equality and justice.

The healing message must be brought to outsiders, first as individuals and to society at large. Our people are not diligent in unorganized evangelism, that is in being personal witnesses in their neighbour's life. We need to reach the whole man, who has to become a new creature in our distorted world.

All official messages which the institutional church directs to the society at large must comply with two conditions. First such messages must remain within the scope of a proclamation. Secondly, only such messages may be proclaimed which are very clearly based on the Word of God.

Much broader than the task of the institutional church is that of the church as an organism. Our hope is that the churches will be aware of their proclaiming task within and also outside of their circle in such a way that all coordinated work of the church as

an organism may flourish.

In conclusion, Rev. Van Andel pointed to two biblical thoughts. First, we will never establish a perfect church or a perfect society on earth. Lawlessness will increase and the love of many will grow cold, and the kingdom of God will become smaller with tribulation. Secondly, there is the promise that our labour will not be in vain. Our work in God's kingdom will have temporary and eternal value. It may bring about temporary blessing for our churches and a restraining influence on the rising tide of secularism. It may also have a permanent significance for the completion of Christ's kingdom.

Each generation has to contribute to the coming of the kingdom. We need to be conscious of our task as Christian Reformed Church in Canada, with prayer and faith in God's promises.

Thus ended Rev. Van Andel's speech. Much food for thought, many calls to action. Most important, however, was the renewed assertion of God's faithfulness, mercy and healing power. In spite of our feeble efforts at being a church, the Almighty God is able to heal and straighten it all. We, as a church, as well as our wounded society may submit to His love and direction to be healed and then to bring that message of healing. Lord bless our efforts.

Mint new gold from Scriptures cont'd . . .

members of the body.

Other worthwhile points were brought up concerning the task of the Christian Reformed Church in Canada; some of them reiterated what the speakers already said. Others are:

— "The institutional church should stimulate and enable the members to live and serve as Christians in their various tasks and relationships. As far as the relationship of public life to the church is concerned, we noted on the one hand the tremendous impact of the "world" upon Christians (secularization in the church), yet on the other hand developments in the world around us

greatly challenge the church to speak prophetically to public issues and on time."

— "To carry out this public, prophetic responsibility the Christian Reformed Church must recognize and address itself to the brokenness in its own life and that of its neighbours in the light of the healing power of the Gospel which calls all people to do justice, love kindness and to walk humbly with God" (Micah 6:8).

— Two sectional groups recognized "the vital need for a contemporary, Biblical testimony (confession) which should function as a guideline to the

Christian Reformed Churches as they seek to exercise their public, prophetic responsibility."

We need to work on the obstacles, which keep us from reaching out such as structures, ethnic background, creeds, boardism and ignorance of environment.

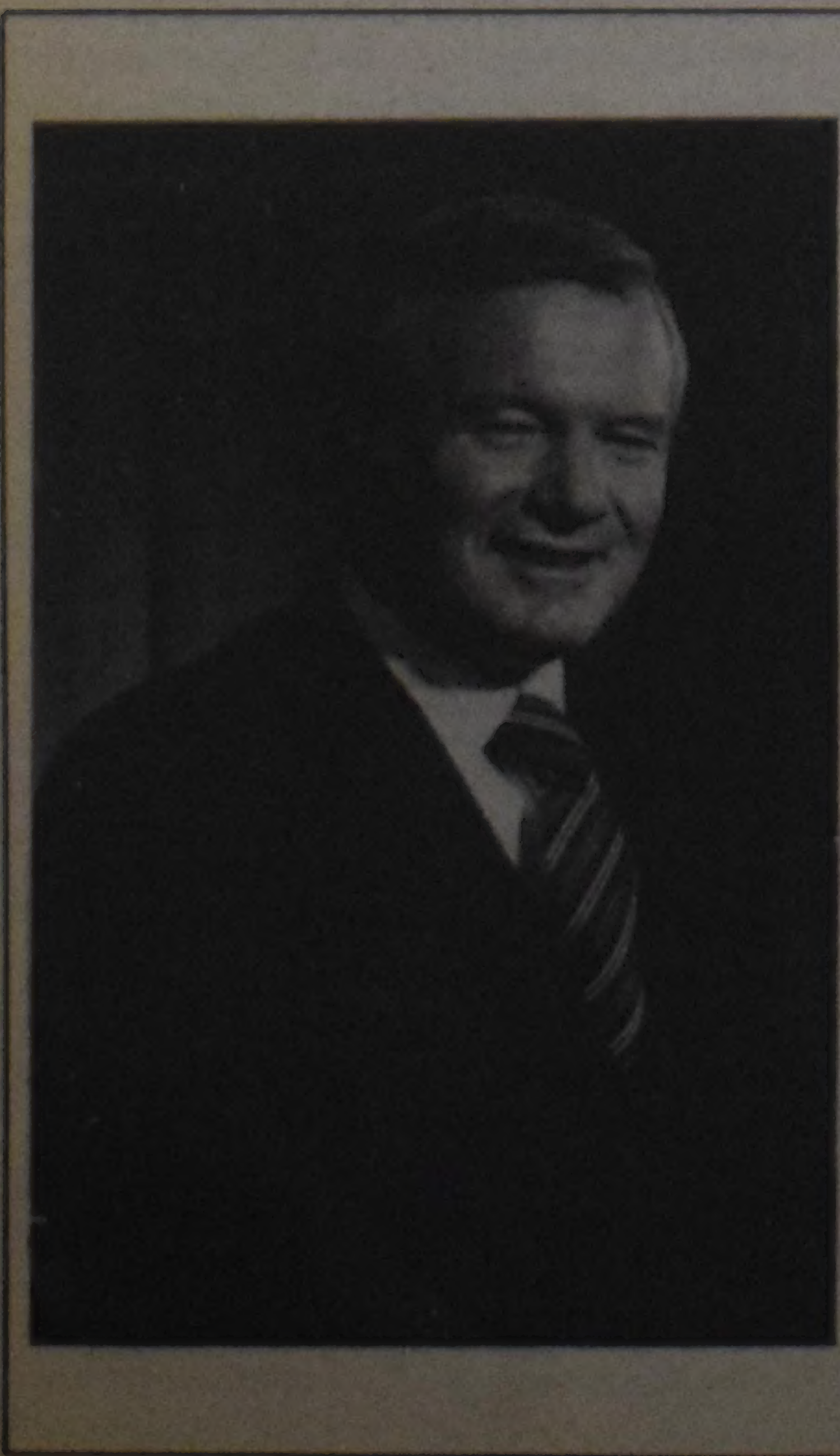
At the conclusion of the conference the comments were pervaded with a sense of thankfulness for unprecedented honesty, openness and unanimity. The drive to plough on, with the blades of Biblical foundation and a new urgency for societal consciousness, leaving, however imperfect, furrows

of compassion and justice, this constitutes our new task. With God as our director, guide and Spirit!

In the Council meetings following the conference, the Council decided to authorize its interim committee to call and organize such conferences from time to time in the future.

The Council decided that the conference materials were so worthwhile that they should be published and made available to the churches.

The results of the conference were meant to go back to the congregations. This is where the ultimate input must occur.



On behalf of the people and the Government of Ontario, it is with great pleasure and delight that I extend to your readers my warmest Christmas greetings.


Throughout the ages, mankind has found in the celebration of the birth of the Christ Child a moment of peace, joy and good will.

As, once again, we capture the spirit of Christmas and share in the joys and blessings of giving from the heart, let us resolve that the love, generosity and compassion that mark the Christmas Season will endure forever, and spread throughout our troubled world to bring peace on earth in a binding brotherhood of man.

To all of you may I express my heartfelt thanks for giving so deeply of your hands and hearts throughout the years to the strengthening of Canada and the enrichment of its unique multicultural heritage, and every good wish that Christmas, 1979, will be for you and your loved ones both happy and festive.

William Davis
William B. Davis
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Small Talk

Lynn Miller

At our house, in years gone by, my father used to hand us a pencil and paper on New Year's Eve to play our game of Important Events. In case this creates an impression of a politically, socially or culturally astute family, I hasten to add that among us seven children it was well understood that only those occurrences with a direct bearing on our family life were to be considered.

And so, everybody wrote away furiously for the first few minutes. After all, whoever came up with the longest list was the winner and eligible for an extra oliebol. The acquisition of a new bike, even though it was meant for common use, was definitely an event of major importance and thus remembered by all. A broken arm with the subsequent distinction of a cast and special status for the victim was not easily forgotten either. Neither was the arrival of new neighbours.

But from then on, each list tended to take on a more personal character. A swimming badge could prove to have had significance only for its proud achiever. However, to add several easy items we all generously listed our own and each others promotion to the next grade in school. All in all it was fun and an exercise in what I would now call sibling

awareness. We discovered what was important to the rest of the family.

The other day, during a rare, but savored hour of peace and quiet, I was reminded of it all when I realized that only weeks were left in the last year of this decade. The record which I had put on the turntable gave the rhymed, Dutch version of Psalm 146. And like the Psalmist I found I, too, had much to be grateful for.

I decided to play our family's New Year's Eve game then and there all by myself even though I had to give it a slight twist. I called it Things to be Thankful For. For a while it was like old times. I wrote away furiously. Then, as the arm of the turntable lifted itself off the record with a click, I came to my senses. I realized I couldn't even begin to list it all. And who was I competing with, anyway? I sat back and looked around the room where the sunlight flooding through the window made even our aging furniture look acceptable.

I checked my list and started to add to it mentally, although not necessarily in order of importance. There was the warmth and security of my own home. The fragrance of blooming hyacinths in the dead of winter. A loving arm around my shoulder. A ringing telephone and an eager young voice at the other end:

"Hi Mom!" When I came to this item on my mental list I paused and thought of all the nine young men and women who call me by that name and how all of them in their own, unique way brighten and enrich my life. Then I considered the grandchildren, each one so lovable and so fascinating to watch in their development.

My list grew, effortlessly. The letter of a loved one in the mailbox. Friends. Laughter. Kindred spirits. The immense privilege of living in a free country. Children playing in the street at that very moment. The plowed field beyond, evidence of a recent crop and holding the promise of more to come in another season. A tractor in the distance made me think of the challenge of an honest day's work and the satisfaction of a job well done. Having two eyes and ears and hands and feet in perfect working order. Really, where did I ever find the nerve to complain as I'm so often wont to do? Thankfulness ought to be a way of life for me. It's the perfect antidote against a whining mood.

But then a disturbing thought crept up on me. What about those among my fellow men who could never hope to win my little game if indeed they would attempt to play it at all? Their sad faces are everywhere. Some of them I know,

most are nameless. Some share my pew on Sundays, some live on my street, some are among my friends and relatives, but most I only know from my television screen where, helplessly, I watch them suffer.

There's loneliness, hunger, mental anguish, the disturbance of emotions, sexual confusion, physical pain and disability, crime and its punishment, divorce, unemployment, despair. Who is to fathom the depth of it all? Thinking of it, I almost came to regard my spontaneous pastime as frivolous. I realized too that pain and hurt take on an extra dimension in this season which traditionally is so preoccupied with good cheer, be it genuine or phony.

How would people cope?

As mere mortals we can only do so much for each other. And at that moment I could only cry to my God on behalf of all who hurt. I pleaded and plead with Him that His healing power may touch the millions. For surely, all who know Him as the Redeemer of their broken, aching life will be comforted and, at year's end, will have many blessings to count.

There's even the wonderful assurance that every single one will come out a winner.

PASTORAL COUNSELLING

Ralph Heynen

Looking back, looking ahead

As we come to the end of one year and the beginning of another, I'd like to talk a little while about "Looking Back, Looking Ahead." There are some beautiful poems that speak to us about the end of one year and the beginning of another. I love poetry because it speaks through the heart. It reflects a depth of feeling. It's an expression of emotion.

Listen to a few of these poems that I have selected at this time. There is one that is written by Julia May, who lived about a century ago, in which she writes:

I heard a voice at evening softly say,
Bear not your yesterday into tomorrow,
Nor load this week with last week's
load of sorrow,
Lift all your burdens as they come,
Nor try to weigh the present with the
bye and bye.
One step and then another,
Take your way, live day by day,
Yes, live day by day.

Why are you bending towards the
backward way?
One summit and another you must
mount
Why stop at every round, the space to
count,
The past mistakes if you must still
remember,
Watch not the ashes of a dying ember.
Kindle thy hope, put all thy fears away,
Live day by day.

It's an extremely difficult thing to do,
to learn to live by the day and yet it's so
important for us when we are to live confidently and serenely in this world.
Another one which has been translated out of the sandscript many years before the birth of Christ.

For yesterday is but a dream and
tomorrow is only a vision,

But today well lived, makes every
yesterday a dream of happiness,
And every tomorrow a vision of hope.
Look well therefore to this day,
Such is the salutation of the dawn.
A more familiar one is "Reformed" by John Oxenham from England.

To every man there openeth a way,
and ways and a way,
And the high soul climbs the high way
and the low soul gropes the low.
And in between on the misty flats, the
rest drift to and fro,
But to every man there openeth a high
way and a low,
And every man decideth the way his
soul shall go.

And the one by the name of Lathberry presents what is called a "Song of Hope." This is a poem that I have quoted before.

Children of yesterday, heirs of
tomorrow
What are you weaving? Labor or
sorrow?
Look to your loom again, faster and
faster
Fly the great shuttles prepared by the
Master.

Life's in the loom, children of yesterday,
Heirs of tomorrow.
Look at your fabric of labor and
sorrows
See me on darkwood despair and
disaster
Turn it, and low the design of the
Master
The Lord's at the loom, make room for
Him.

When you look at the past in the light of some of these beautiful expressions of poetry, it's important that we learn to forget about the past, to lay it aside. I think we need to forget a good many

things about the year that has gone by. For all of us made our mistakes and we've had our failures. You cannot carry your failures with you into the future. We know that we are living with a forgiving God. We learn to forgive each other and for that reason it's good for us to learn to forget about past failures. The failures of life are given to us not that we shall sit there forever and wring our hands and think about how badly we've failed, but they are given to us so that we may learn from our failures and then rise up and move forward towards something higher and something better.

It's good, too, to forget about some of our successes. We have a tendency to think in terms of how successful we've been and what good things we have accomplished or how many things we have done which have brought us a good deal of satisfaction. We need not forget about our successes in the real sense of the word, but when we build only upon past successes we're bound to face certain failures in the future. There's still a lot of future ahead of us that we have to face.

There are many people who pose as prophets who tell us exactly what is going to come. Fortunately they don't know anymore about it than we do because God has wisely concealed the future from our view. If we knew we were going to have a serious illness two months from now, our whole life would suddenly change. We would be unnatural. Or if we knew we were going to lose a loved one in a few months, we would change our attitudes and we would live differently. The person who says, "If I knew that I only had three months to live I would go on living just exactly the way I am," is merely kidding

himself. You can't do this because when we live in the anticipation of some future trial, it's going to color our whole outlook on life. It robs us of much of the job of living day by day.

The Bible speaks a good deal about providence. Providence is an important thing in our lives. I know, sometimes people use the word providence in order to substitute it as a word for God. But basically the providence of God is something wonderful. I know people talk about providence when we become sick or when some trouble comes, such as an earthquake or tornado. But we ought to remember that God provides for all the little details of life, the thousands of little sequences through which we go as we take our life's journey.

Each step of the way is controlled in His wisdom, but also in His love. When you look ahead that way and when you think in terms of the year that has gone by and then the year that is to come — the same God who provides for 1979 will also provide in 1980. As we look ahead we ought to be able to say, "God rules and all is well." That's the way to face life.

THOUGHT FOR THE WEEK:

Paul says, "My strength is made perfect in weakness." This sounds a bit strange to a lot of people but in the Christian faith you find this thought which is also taught by psychology today — that your weakness can become your greatest asset, that this is something by which we ought to live. God's strength is made perfect in our weakness. Just simply rely upon Him and trust Him and all will be well.

The Salvation Show, starring . . .

by Gerrit V.L. Verstraete

Mr. Verstraete is executive vice-president, RVHA Advertising Ltd., Toronto, Ont.

Dare we say Jesus Christ? Is this not stretching artistic license to the point of blasphemy, or is it indeed the "New Improved" CRC-TV? At this point it is only a diabolical conjecture.

In order for the church to make better use of the most powerful communications vehicle in the 20th century, it must understand that specific strategy in its adaptation to the broadcast medium. It is not a primary objective to improve TV programming by offering a Christian alternative. Growth in the Spirit can only happen in the true communion of saints, that is in the Church. The nourishment of that spirit relies on the application of a Christian method to our complete lifestyle and a fulfillment by actively participating in the Kingdom of God.

A good Christian TV program can only draw sound approval as comparatively better than Baretta, Carter Country, Vegas, Donnie and Marie, NHL Hockey, and the Superbowl; strictly a matter of opinion, and therefore only partial use of television as an evangelistic medium. Plus it is not the most cost efficient way to tell millions to come to Christ and to actually get them to participate in the Kingdom of God.

Television is not evil, as many will have us believe. Television is a medium that provides news and entertainment, both good and bad. The choice is yours. The only thing between you and a good or bad program is a dial and willpower.

Before we tackle this medium, let's look at some sobering statistics. Extensive research in mass media (television, radio and print) concludes that eight out of ten adults watch television daily, with an accumulation of an average of over 20 hours per week. One in four watches at least 20 hours. (All statistics are Canadian, from the Report of the Special Senate Committee on Mass Media and the Television Bureau of Canada.)

In nearly all cases, U.S. statistics run quite similar to Canadian figures even though United States TV households number 74½ million to Canada's 7¼ million. In addition, the U.S. has over two hundred TV viewing markets compared to Canada's forty. And on the basis of parent's estimates, children under ten watch television an average of 19 hours a week. That is a lot of television and constitutes a captive audience of millions of adults and children across Canada and the United States.

This audience also clearly indicates program preferences that cannot be ignored. Over

80% of the audience want television that is relaxing yet exciting, informative as well as entertaining. In addition, eight out of ten feel that TV is the best source of information for children, and they even go so far as to conclude that nearly half the people consider advertising on television, simply one use of the medium, to be more influential than our schools.

Television outranks all other media by over 60% on being most influential on attitudes of love, marriage, family, politics, fashions, and even student movements. Yes, even one in three believe that religion on the big tube can influence attitudes, where 50% of all daily programming is generally supportive of religion.

And so the statistics go on and on and formulate a conclusion that simply states, "They are there! They are in large numbers! They are watching and watching!"

It is to these people that we direct our attention and it is among this audience we create the "traffic" to the church. The most effective traffic builder on television of course, is advertising. For years it has promoted products and services with techniques that follow a common information or traffic building sequence. What, why, where, and how much?

Although it might upset some to draw religion into the hard core sphere of the selling game and even encourage some who see the bright lights of Hollywood and stardom, let us not forget that the Star of the show is Jesus Christ. The closest we ever come is co-host.

We are not selling Pat Robertson, Ernest Angley, Father Meehan, Jimmy Swaggart, Florida's Cyprus Gardens, Rex Humbard and Oral Roberts.

We are not selling the charisma of faith healing, nor the gift of speaking in tongues. We are selling the gospel of Jesus Christ, and there is only one place to get it. Together in the communion of saints in the church. Television is not the place for worship, it is the direction to worship. The sequence is as follows:

What? That Jesus Christ died for all mankind.

Why? So that we could be saved from sin and live a fulfilling Christian life with the help of the Holy Spirit.

Where? In the Christian Reformed Churches of North America.

How much? No charge! It was paid for in blood.

If this becomes the basis for our use of television, I believe we have established an effective communications link with our audience. Needless to say, this is not simply a 30-second commercial. It should, however, be the foundation of our religious broadcasting. If, in addition, we can afford to produce in-depth, alternative

Christian TV Programs, that's a bonus but not a priority.

Let's create the traffic among the adults and children. Investigate local independent TV stations and cable companies. It is a business fact that all stations' success depends on audience. Well, we can deliver that audience if they will give us the time. And through the use of television we deliver that audience to the church into the waiting arms of Christ. Over 90% of the people consider television to be the most sensational of all media. How can we be nothing but sensational with a church that believes, and lives accordingly?

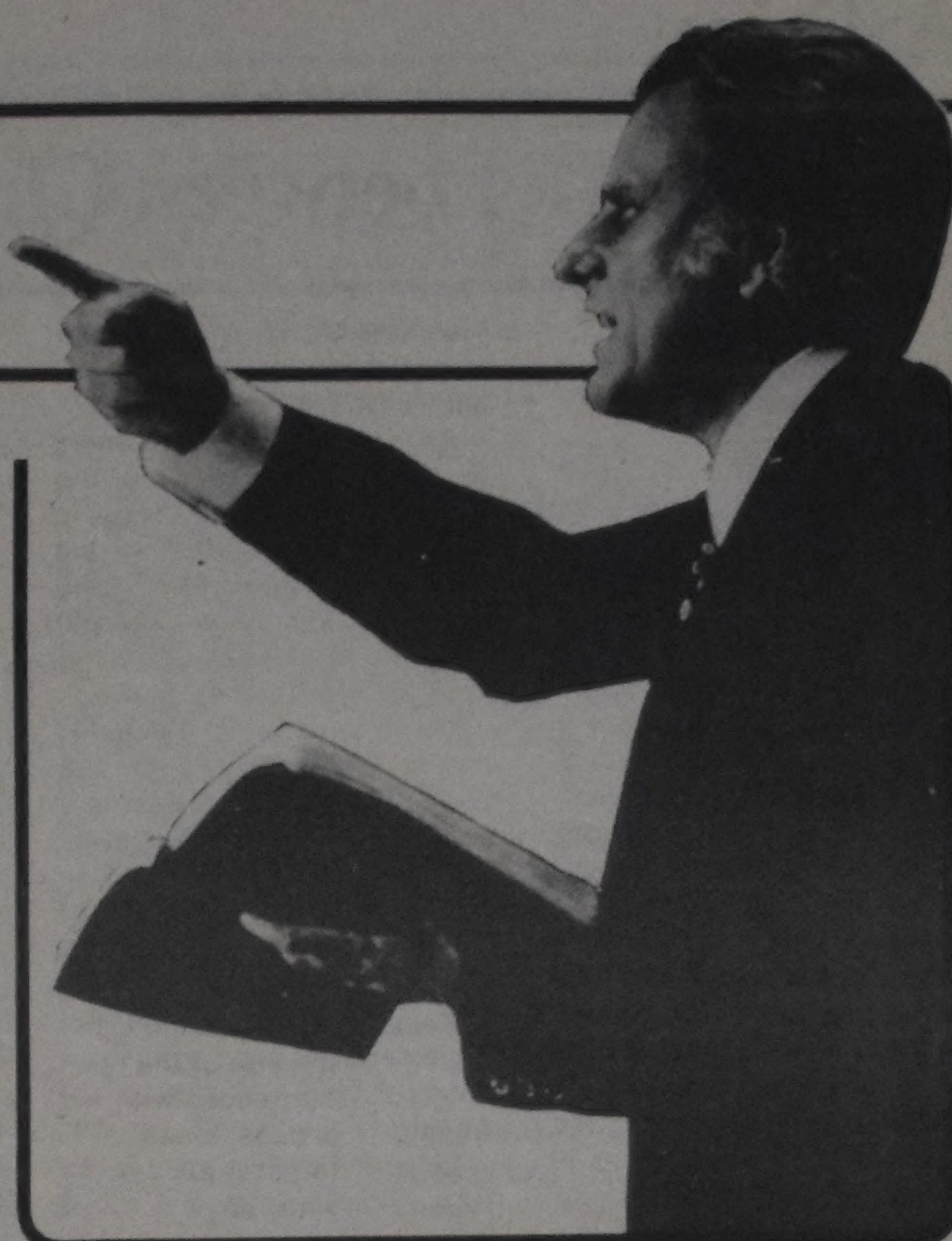
As a result, we should not be frightened by television. In the tangle of programming offered to us by the competitive North American networks and independents, there is room for us. Not just a small voice lost in the windstorm of commercial TV. Accept the challenge of the medium as a motive to introduce our church in an effective medium. I am aware that across the United States and Canada some of our churches produce local programming for adults and children, and many with great success.

All I ask is that you consider your audience. Is it sufficient to have an audience that agrees with you and considers your programming to be of merit? Or must you go one step further and create a further demand for more? More about Christ that can only be satisfied by attending church? For those of you who fear the sudden onslaught of thousands into our churches remember that the Architect of Christian faith is a friend of ours, who would be more pleased to support an "expansion fund" than a "closing ceremony."

I agree with Prof. Henry J. Baron when he states: "Still, to pull the plug seems more like an escape than a solution" (*The Banner*, Dec. 28, 1978; *Television and the Adult*). We cannot deny the presence of television in North American homes. In Canada and the U.S., over 95% of the people have one TV set, over 35% have more than one.

If people had to choose between losing their television, radio or newspaper for a week, slightly more would be reluctant to give up their television. At the same time we must accept the reality of television. Television is only at the beginning of a long, progressive road of consumer communications whose expectations go beyond the wildest imagination.

One facet of the use of television (and this applies to other media as well) is the measurement of our effectiveness. To simply be "on the air" is not enough. Measure your local effectiveness by drawing a comprehensive picture of your audience. Solicit response



through phone-in services, direct mail offers of literature, especially transcripts or synopses of the program they've just watched or heard, and keep track of the replies.

The resulting profile will enable you to direct your message accurately and efficiently and make every second of broadcasting time count.

There are many programming possibilities that could interest your local church. Proven formats such as hotline shows, debates, talk shows, and factual shows for adults. Entertainment for the whole family in music, dance and literature, and programs produced by our Calvinettes and Cadets, encouraging youngsters to join should be considered.

If you will excuse me, I would like to illustrate briefly one business that uses television in a most efficient way and effectively creates a large volume of traffic. Big time all star wrestling. And here is where my comparison with the Church must stop. I'm only illustrating the use of media and not comparing content.

Through advertising in print and broadcast, the wrestling business promotes its stars in a series of televised bouts. Each television bout is one giant promotion, or commercial if you wish, for the big event happening in the local sports complex in the immediate future. The result is a captive television audience and a packed arena. Definitely an effective and cost efficient use of the media as a traffic builder.

And so the possibilities are endless.

In addition to local efforts in both major and minor markets, there is a need for a national identity to give us credibility. In a time when ludicrous religious cults steal the religious cults steal the limelight, there is a need to inform the world that there is a church that is solid, truthful, exciting and above all, alive.

All networks and independent stations have public

service time policies. Check them and use them. It's possible the CRC-TV could produce a pool of 30-second TV commercials to generate traffic, with each commercial ending in a local tag for the church or churches in that area, or possibly a special telephone number the viewer can call for more information.

I know TV production is expensive, but, since almost all churches could use such a "commercial" the cost per individual church would be minimal. Then with public service time free, one has to consider this possibility seriously. Further production details are not necessary at this point, but, as you can see, it would go a long way to establishing a national image for the Christian Reformed Church and take the church out of the "Who?" category beyond the city limits of Grand Rapids.

In conclusion, it is self evident that television is a most powerful medium capable of destruction as well as construction. Like electricity, know it before you use it, then let it shine for all it is worth.

With leisure time on the increase, more people will be watching more television and the motive for active participation will decrease. There will be many broadcasters out there who will capitalize on people's passive behaviour by catering to their immediate satisfactions without the lifting of a single viewer's finger with the exception of a small donation. It's a price many will pay immediately if granted instant peace and salvation without work.

We have a lot of selling to do if the Christian Reformed Church is to remain active and growing. If we have a mandate to bring Christ to the world, we can start by bringing the world to Christ through television and the church.

That's not an option. That's a responsibility.

Five, four, three, two, one . . .

You're on.

Politics

Politics differ between Christian Members of Parliament

by Ben Vandezande
Politics Editor

Last week we shared parts of interviews with Mr. Girve Fretz and Mr. Bill Blaikie, both new MP's who are Christians. If you read those, you probably sensed immediately that they were saying quite different things.

Both men want their faith to shine through their politics. Both want to care for the needy. Both are willing to use various institutional channels to get the job done.

Now let's take a closer look at their positions and our responses as Christians. Hopefully, you have given this some thought, too.

If we would have an election today with these two candidates running for office in your riding, which one would you vote for? Let's for a moment forget about party labels. Which would you as a Christian citizen give your support to?

Why?

Six months ago, during the Federal elections, many of us made such a choice. We were not always given two Christian candidates to choose between. I sense that most of us feel that if a candidate is a Christian he is more likely to get our support. In the hope that a Christian will make his faith yeast into his politics, we cast our ballot with a Christian brother or sister.

And there is something very good about that. It is a recognition that the body of Christ does not stop being the body of Christ at the church door. We share a common Lord. We want the honour of God's justice to be recognized and taken seriously in the land. We can't reject them out of hand even if we have considerable disagreements.

At the same time, we all know it takes more than being a Christian to make a Christian politician. And in many cases we find the Christian church speaking out of both sides of its mouth. Often almost opposite positions are taken by brothers of the faith.

When we discuss being of Christian influence in politics we often have visions of filling the House of Commons with Christians. Believe me, if that is our strategy, it is working. There are lots of them. That brings two questions to the fore.

Firstly, — if all MPs were Christians would that make our government Christian? Suppose that by some miracle all members were converted, would that make our government one which did justice according to God's way? We wish it was that easy.

Then our families would be havens of love. Our churches would be worshipful, loving, praising, sharing communities. We must come to grips with the fact that there is often a long jump between belief and policy. Our brothers in Christ, Mr.

Fretz and Mr. Blaikie illustrate that. But we all sense that in our own lives don't we?

Secondly — when it comes to being a Christian in the concrete walk of our daily life we must ask whether we are aiming to do the same thing as our neighbour in a different way or do we want to do something different.

These two points, I believe, clearly illustrate why, in the body of Christ in general and especially for our discussion, we have disagreements in Christian MPs. We put a lot of emphasis on the distinctiveness the Christian should have, and rightly so, because the Bible calls the people of God a holy nation — set apart for service.

However, when we are faced with choices they are not a matter of clear blacks and whites — as much as we



would like them to be. So today, our choice between Mr. Fretz and Mr. Blaikie is not simple. Some of you may prefer to support Mr. Fretz because of his clear opposition to socialism. And since Mr. Blaikie says he is in the socialist tradition, that makes the choice easy. Others support Mr. Blaikie because he opposes the kind of blind faith in economic growth that has come to plague the western world in the past decades. And since Mr. Fretz is a clear supporter of at least a modified version of that faith in growth, that makes the choice easy for you.

Who is right?

Well, actually it is too soon to tell. Many times we make decisions on who we will support based on what we reject. By saying: "I like a person because of what he opposes," you put the cart before the horse. Many times, however, when we decide on this basis we are blinding ourselves to what positive program is in its place.

For example, those who support Mr. Fretz because of a shared opposition to socialism often can't recognize the problems his position has in dealing with the fallout from economic growth. Those who support Mr. Blaikie because of a shared opposition to narrow economic growth can't see the problems of centralized government.

Much of politics, and I might add, much of our life, is decided

by what we reject. But that is not good enough. We can't pretend to load the scapegoat with faults and then hope what we have left is Christian.

Even though what we reject is important we must see more of what comes in its place. Christians often act defensively by opposing a lot as if the gospel was first of all a critical gospel. We are against a lot of politics, church, home, school, etc., but what are we for. I am afraid we are publically known as people who oppose pornography, abortion, socialism, communism, capitalism, but are often short on what we propose.

From the throne speech

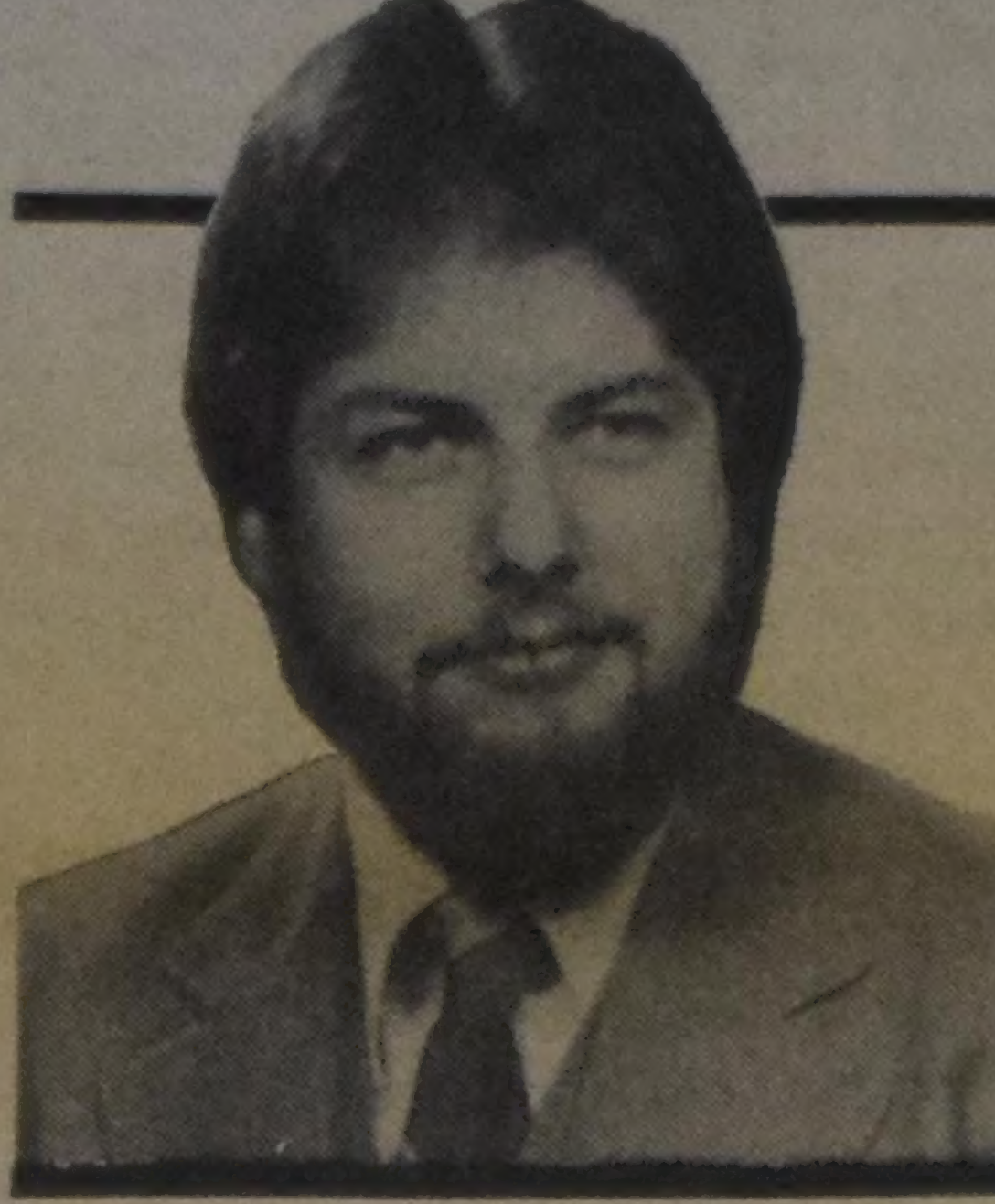
For Mr. Fretz the sins lie with too much government, a lack of emphasis on the individual and those that are along for a free ride. He calls for the days when traditional values were encouraged to be reinstated. Here he rightly puts a stress on personal responsibility for daily work. Such a view fails to take the sin of that kind of growth seriously. It does not recognize that we can't always restore those good old days. The present government is facing up to the fact that many of our problems in our economy and society require substantial government involvement. We must recognize that stewardship is more than hard work and efficient exchange of goods. It has much to say about developing meaningful work, doing justice to the poor, ensuring a protection of the environment for the future and the type of development and growth we choose. These are not after-thoughts, to be taken care of if we have enough left over. The solution does not lie so much in a return to the individual as recognizing rights and responsibilities of individuals, institutions, governments, etc.

For Mr. Blaikie, sin lies with the world view and practice of economic growth. He wants so-called secondary issues to be part of the public debate. Herein he rightly offers a critique and a positive suggestion for how we should move. His suggestion for how to take these matters into account however, chooses too quickly in favour of government taking over the power to decide. He sees it as a matter of having the political power to counterbalance the power of private interests. Granted, there is an enormous imbalance in favour of large corporations now. However, power is not something to be moved around like a load of sand from one institution to another.

The approach, which calls for a centralizing of power in order to decentralize later, is doomed from the outset. Once a government has a certain amount of power, since power is seen as a neutral thing, why should they give it back to a business later? Power is something that

belongs to an institution. He needs to be looking instead at how to restore a corporation to a more limited and responsible position. With regard to pollution, for example, we could simply eliminate certain methods of production or certain companies. However, if we would instead consider taxing pollutants heavily and transferring that money to those companies that are more responsible we would leave the company still somewhat free to devise ways and means to avoid future pollution.

Such an approach gives a positive "price" to pollution and gives government the means to give compensation; help neutralize the effects of pollution; encourage those who are more responsible; and help companies recognize their responsibility for the environment.



Government assistance

When Mr. Fretz says we should not be helping those who don't need it, no-one will disagree. If the government is going to trim waste programs so be it. That would find our support and the support of Mr. Blaikie too. The key question comes when we try to understand what his opposition would be to those who are getting "a free lunch."

There are countless government assistance programs to all income groups. In fact, a conservative estimate puts the dollar value at \$15 billion per year given to middle and upper income groups. Most of these come in the form of tax deductions. We are all on welfare. Most of us are on hidden welfare system. A clear example would be the deductibility of mortgage interest. The feeling is that Mr. Fretz is not, however, refers to these as areas where we need to tighten our belts. By zeroing in on those who abuse the welfare system among the poor and trying to root them out shows a selective concern for getting at free lunches. It accepts the notion that the rest of us need tax breaks so that we have enough money to buy things and also out of charity care for the poor. It separates justice from our tax system and reduces government assistance to charity.

Mr. Blaikie sees the problem primarily in our tax system and not in the fact that we have

universal programs. The family allowance program for instance he defends as "affirming the value of family life, and the rationale was that the state should somehow participate or share in the task of bringing up children. It wasn't intended as a way of redistributing income" (Mr. Blaikie's comments on government assistance were not in the transcript that appeared last week, so we quote parts here). "The changes being contemplated in the family allowance system would detract from the universality of it. Some people would not qualify for family allowance because they make over a certain income. This would not be in the spirit of the original intention of the program and I think would be a very dangerous precedent." What is attractive about Mr. Blaikie's position is that it puts an emphasis on the responsibility of ensuring and protecting family life as a society together. We must ask whether we should have universal programs such as this. Why not have a sliding scale according to income? A universal program is a safeguard against future governments nibbling away at some areas of the program unnecessarily. However, it fails to come to grips with the reality that not everyone needs it and only perpetuates the widening gap between the rich and the poor.

Space does not allow for more detailed comments. As the last sections on "Being a Christian MP" show, both of these men are thoroughly committed to Christ. What they underscore in their positions is what to me is the crying need in the Christian political community, i.e.) the need to develop a practical Christian approach to the role of government in our life. In working on that we do not have the luxury of rejecting each other's position out of hand. Both Mr. Blaikie and Mr. Fretz are wrestling with that in the practice of their politics. The least we could do is work along — correcting, encouraging and where possible, offering alternatives.

I was going to tell you who I would vote for but, since writing this article, the government has been defeated in a non-confidence motion. So in 2 months each of us will be asked to make the choice — one more time! B.V.

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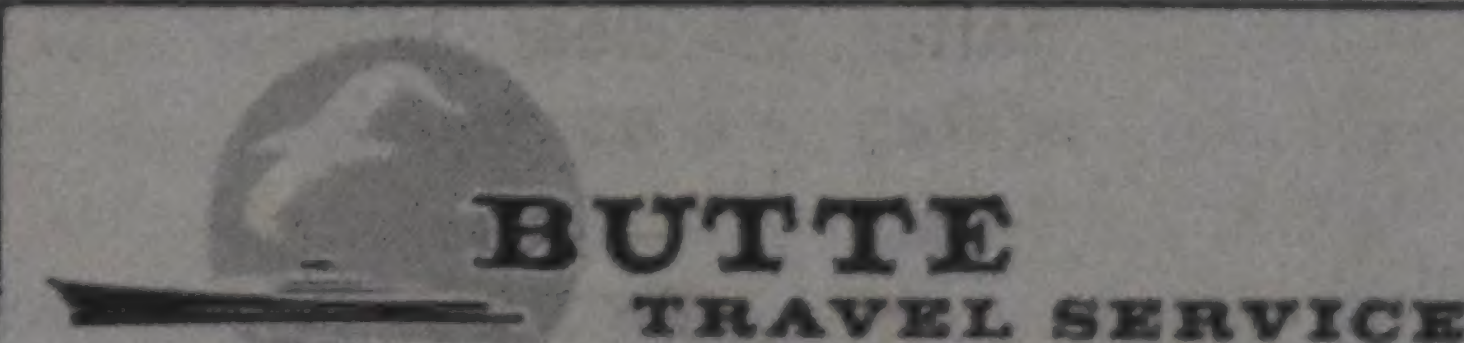
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North American religion in review — A year of holocaust

by Gary Warner

Mr. Warner is director of the Evangelical Press News Service.

It was not a pretty year. The Church, barely recouping in time, did not end the decade in a blaze of sacrificial glory.

It was the year of holocaust, simply and directly stated. Warring and conquering factions in Vietnam and Cambodia committed genocide against the local populations.

The pictures and reports came early in the year from a region too many Americans secretly wish had never existed or would just go away. Little people; brown and yellow faces. First staring in hopeless abandonment from those rickety boats. Drowning and dying of starvation. No hope at home. No place to go. People without a country. By the thousands.

It was only our initiation. The scene shifted. The statistics spiraled into the millions. Cambodia. A land of eight million reduced to four million by Pol Pot's "re-education." The grisly reports multiplied, coming from missionaries, journalists, government officials. Six thousand starving to death each day; one person every 11 jolts of our pulse. By year's end no children under five would remain alive without outside help. A population obliterated. Wholesale slaughter.

Holocaust. Slowly the ecclesiastical wheels ground an about-face to confront the insanity. It was not easy. A matter of time, dollars and priorities, you understand. There were our children to hide away from racial integration and worldliness in private schools. And the resultant problem of governmental interference. And the evangelized to evangelize.

Of course, one could not overlook women wanting to help lead the Church. Or homosexuals creeping in where even Communists once feared to tread. And church mergers to "dialogue" about; inerrancy rallies to attend (saving the Bible always wins hearts and contributions); the seminaries to fumigate from liberalism; "properly Christian" political candidates to tote; and funds to raise to keep bureaucracies humming and egos anointed.

"Jesus wept" (John 11:35). Perhaps the Church's inertia was, in part, understandable. In practical terms, what could be done? The situation seemed distant, the countries impenetrable, the diplomatic aspects mind-boggling. One can hardly fathom death in such monstrous proportions. And weren't there refugees and locals starving in multiple pockets of the world? And weren't most other matters confronting the Church of considerable

importance?

But all that was not the question. Rather, what could be attempted? What was the one calamitous event occurring in the world important enough to get our attention and cooperation?

The Church began to try, joining those few weary arms and voices long in the fray. As World Vision's ship picked up "boat people," concern picked up at home. Every church was urged to sponsor a refugee family. People ate rice and tea dinners at \$50 a plate to raise funds. Food for the Hungry, World Relief and other Church agencies joined the government and secular institutions in at-sea rescues, feeding and resettlement. Only the malignant Ku Klux Klan paraded against the influx of refugees.

The response to the "boat people" set the example and was followed by a massive response to the Cambodian horror. Millions of dollars were pledged by denominations, UNICEF, the Red Cross, Christian relief organizations and others. Tons of food and medical supplies were shipped. Students skipped meals with the funds going to Cambodia. Church and governmental pressure was put on Cambodian officials to get the food and supplies from the borders into the country. Congressmen petitioned for an airlift, and one Christian organization advocated a "food march" by Christians from the border if all else failed.

As the Church stands on the threshold of 1980, Cambodia has become the "in" project. For thousands of Cambodians it is too little, too late. For others, it will be compassion received in time. The year 1979 evidenced a Church majoring in too many minors and playing follow the leader. One can only ponder how the 1980 record will read.

Here's what transpired in other religious arenas in 1979:

Denominations

The Southern Baptists became the "jot and tittle" denomination. "Inerrant" Dr. Adrian Rogers was elected Convention president, a Baylor professor was the target of a "book hunt," Bible conferences featured preaching, prayer and denunciations of liberalism, and a Georgia state church newspaper editor came under fire for his "liberal" views.

Two major Presbyterian bodies — UPC/USA and SPC — held their first joint worship service since the Civil War. The PCA seems here to stay and sprinkled cold water on merger talks. Several ministers balked at or left over the ordination of women.

The Lutherans repeated 1978, with more dialogues and working papers. The heaviest action was with the Roman

Catholics: joint Reformation services were held and justification was the key issue. A Catholic ecumenical official promised the two bodies would "one day dance together." Sitting that dance out will be the Lutheran editor (WELS) who wrote that Lutherans must stress the idea that the Pope is the anti-Christ.

The Episcopalians had no problem with women celebrating Mass, but could they be lesbians? The Evangelical Orthodox Church was the newest denomination and re-introduced excommunication for the errant. The ten denomination COCU group's call for another meeting was met by yawns. Salvation Army membership was up 60 percent in two decades.

David du Plessis and the Assemblies of God kissed and made up, and 80 nations were represented at the 12th Pentecostal World Conference (British Columbia). South Africa's major Dutch Reformed Church was caught with its hand in the country's influence-buying cookie jar. The predictable GARBC ripped "The Year of the Child," the Communists and the IRS. Several congregations were sued for worshipping too noisily. Mail-order ministers came under fire in Minnesota and New York.

A section in the Disciples of Christ Convention program book headed "In Memoriam . . . In loving memory of those who have served the church — ministers, missionaries, educators, unit leaders and wives," the list numbered "Jones, James Warren — Johnstown, Guyana — November 19, 1978."

Evangelism

"The times they are a-changin'." Billy Graham held crusades in Milwaukee and Australia, was called "the greatest" after boxer Muhammad Ali's pilgrimage to Montreal, began publicizing the Association's charitable giving to counter criticisms, and found the Association with a near \$1 million deficit.

The "changin'," however, was Mr. Graham's terming the arm's race "sheer absolute insanity" and declaring that Salt II does not go far enough. Mr. Graham moved decisively into areas of social and economic concern because "it's Scriptural."

Another Baptist (Southern), President Carter (Jimmy), made his share of news, from running the good race (well, it started out well) in a 6.2 mile road race, to praying with church folk along the Mississippi on his riverboat safari, to mollifying Jewish leaders uptight about brother Billy's love affair with Libyans, to evoking hurrahs and boos for his witnessing to South Korean President Park Chung Hee. For his efforts he lost his pastor,



Dr. Charles Trentham, being dismissed from First Baptist Church in Washington for two divorces and "poor judgment" in other involvements.

Festo Kivengere returned to Uganda, Luis Palau preached in Scotland and Australia. Here's Life raised over \$100 million to saturate the world with gospel by 1982, the first evangelists in 13 years entered East Germany, Christians demonstrated against anti-conversion bills in India and Israel, Bishop Kivengere and Rev. Michael Cassidy were dubbed "the miracle pair" for their tandem ministry across Africa, charismatic "Jesus Rallies" drew 250,000 people in 27 cities, Bourbon Street evangelist Bob Harrington continued to have financial and image problems, Nicky Cruz's Green Bay crusade succeeded when the Roman Catholics decided to "pump Cruz," and the first evangelization since 1940 took place in Estonia.

Missions

Rather than a land rush into China, the Church re-examined the inscrutabilities and took the slow boat instead. Bibles were introduced, radio broadcasts beamed and indigenous churches reopened. News filtered back of lines at churches and even assistance from the Chinese government.

A Nanking theology professor called the mission opportunity "unprecedented."

Good and bad news alternated from Russia and Communist bloc. The Soviet Pentecostals remained in the U.S. Embassy in Moscow. Amnesty International reported harassment of thousands of Russian believers. Czechoslovakia deported three U.S. Bible smugglers. The Soviet press stepped up a campaign against the Church as a tool of "international imperialism." Baptists were reported arrested, even at weddings. After 30 years of Communist rule, however, 10 million East Germans still register themselves as Christians.

Mexico accused Wycliffe Bible Translators of being in cahoots with the CIA and cancelled its working agreement. The ban on Churches was lifted in Uganda. The World Council of Churches kept finding guerrilla groups who could use the money. Roman Catholic Latin American bishops called Jesus Christ the "liberator" of their continent.

One of every two Canadians wasn't going to church (a survey said), the Evangelical Council for Financial Accountability was organized to promote "voluntary financial disclosure among evangelical

st



agencies and acceptance of uniform standards," and Charles Colson, after being shouted down by his Arlington, Va., neighbors for wanting to move his Prison Fellowship there, decided he didn't want the ex-offenders exposed to this element.

Globally, Christianity suffered large statistical losses in the Western world but showed huge gains in Third World countries and south Asia. In the process an American missionary was kidnapped in the Philippines and missionaries fled Turkey, Iran and several African Nations.

Underground Evangelism and Jesus To the Communist World settled their long, messy court confrontation. Subsequent press releases from both organizations pot-shot the other and explained who had really won.

Publishing

A Bible translation, a campus newspaper and an Indian (?) were major newsmakers.

Thomas Nelson Publishing unveiled its \$3.5 million baby, the New King James Bible — New Testament, which hit the scene in a whirl of promotion, met by polite applause. The whole Bible is to be released in 1981.

Reader's Digest worried fundamentalists with its

announcement of a projected Bible condensation; Soviet authorities permitted the printing of 20,000 Bibles and 25,000 hymnals, but there was no abatement in Bible smuggling; and the Chinese version of the complete Living Bible was released in Hong Kong.

A final's week edition of the University of Minnesota student newspaper featured a religious satire complete with four letter words and sexual references to Christ. After the storm, the Board of Regents retained the paper's student fee support. Religious and student organizations continued to fight.

Moody Press declared the books of author Crying Wind "out of print" when the identity and background of the best-selling author came into serious scrutiny after years of questions. While bookstore owners bemoaned the black-listing of a marketable commodity, both Moody and Crying Wind maintained silence rather than possibly speak with forked tongue.

The Christian Booksellers Convention (St. Louis) drew a record number of visitors, exhibitors and bookstores represented; postal rates increased 625 percent in Australia, and U.S. publishers fought the good lobbying fight in Congress to stay in business; The

Banner, official publication of the Christian Reformed Church, was named "Periodical of the Year" by the Evangelical Press Association; Britain's Scripture Union celebrated its Bible reading centenary; and in the "in-case-it-hasn't dawned-on-you" department, Dr. Bob Jones Jr. wanted us to know the King James Bible is not "an inspired translation."

In news to gladden the heart of any struggling yet well-heeled author, Logos International announced evangelical publishing's first "vanity press" as a service to those desiring "to publish their own books at a reasonable cost."

Broadcasting

The "electric church" droned on.

The broadcast media hopscoched around the world, bringing the gospel to more listeners and viewers than were ever before reached. Along the way there were the casualties and the newsmakers.

The PTL television network tried to get its act together but, with every finger in the dike there was a leak elsewhere. In January, Jim Bakker declared the money troubles over through a "miracle bigger than I asked for," but, like some miracles, it was spelled m-i-r-a-g-e.

The Federal Communications Commission launched an investigation of PTL's television fundraising. This was met by thousands of protest letters. In November, Heritage Village, the PTL complex, received tax exempt status but, was ordered to pay \$8,000 in delinquent back taxes. In a fund raising appeal, of all places, Mr. Bakker revealed that there was a bomb threat in the studio and that his family had been threatened. He reportedly sent his family into hiding and proclaimed, "If I am killed, I am going to go down preaching the Gospel."

In other goings-down, Dr. Paul M. Stevens left the presidency of the Southern Baptist Radio and Television Commission under fire, taking "early retirement." Dr. Stevens announced he would henceforth divert his energy to waging war against the "charlatans" of the religious airwaves.

The National Federation of Decency grew in followers and influence. CBS was the main target, especially the "Flesh and Blood" show that paraded incest as the latest TV titillation. Liquor manufacturer Huebner and a subsidiary, Kentucky Fried Chicken, were roasted for their sponsorship of "violence, vulgarity, immorality and profanity" on TV. The sponsors claimed their shows were hardly an original recipe.

Religious movies included

"Life of Brian" by England's Monty Python comedy troupe, which turned out to be, according to many critics, "blasphemous, sacrilegious, and the foulest-spoken Biblical epic ever made." Warner Brothers spent \$6 million on "Jesus," which was hailed as the most Scripturally-accurate religious film ever made and also called "dull." The scoreboard: "Brian" played to waiting lines; "Jesus" to empty seats.

The Mexican government refused to lift restrictions against evangelical programming; the showing of "Holocaust" led to tips on war criminals; the "electric church" was criticized as being a tool of the "new right;" and officials in Hong Kong reported listener response from mainland China to Bible reading programs as "increasingly spectacular."

In the "news-we've-all-been-waiting-for" department, the Christian Broadcasting Network started casting a Christian soap opera, promising to feature "the full gamut of tempestuous emotions."

Lifestyles

Hare Krishna stocked arms but was outdrawn in airports. The Unification Church's street take was again in the millions. The Church of Scientology lost a \$2 million court ruling to an Oregon woman. Nine Scientology leaders pleaded guilty to infiltrating and burglarizing government offices. They included Mary Sue Hubbard, wife of Scientology founder L. Ron Hubbard.

More and more Christians moved forcefully into political action with Christian Voice, SBC's Christian Citizenship Corp, and other official and unofficial organizations lobbying and politicking. The activity drew both praise and censure. There were 30 million abortions worldwide. "Pro-Life" and "Pro-Choice" advocates held marches in Washington.

U.S. President Carter called religious leaders to a summit and urged them to back his economic and energy proposals. First Lady Rosalynn Carter placated "Year of the Child" opponents by stressing the church's role in family rearing. The Ku Klux Klan boosted membership, marched and killed unfriendlies. The world's oldest profession made headlines with church leaders involved, and a New York radio station started a "John Hour," broadcasting names of those patronizing prostitutes. The number of unmarried couples living together doubled in the decade. Four Indiana teenagers faced reckless homicide charges following an Amish infant's death from a thrown stone, capping weeks of harassment of the Amish.

Homosexuality concerned the Church. Anita Bryant made magazine covers and "most

admired" lists and opened a centre for gays. The Methodists released contradicting studies on the place and rights of gays. Lesbians were appointed to leadership positions in several denominations. During the August 6, earthquake in California, fundamentalists broke into cheers at the Santa Clara county seat, proclaiming the quake God's wrath against homosexuals.

Newsmakers and events

The most publicized U.S. religious event was the visit of Pope John Paul II, playing to record crowds. Afterwards, some questioned who should pay for the \$10 million papal visit costs, and a reported Vatican cover-up of a financial scandal got lost in the shuffle.

One could still obtain Christian comic books and Christian yellow pages.

Baptist Ukrainian minister Georgi Vins and four Soviet dissidents were released from Soviet prisons. Carl McIntire sued, lost a hotel in a fire, and told the Pope to stay away from Washington.

Francis Schaeffer survived a cancer scare (and co-authored another big seller), and Eldridge Cleaver survived a Moonie scare. Mother Teresa got the Nobel Prize.

Rev. Jesse Jackson PUSHed his way into South Africa and Israel. Film mogul/sport guru Billy Zeoli added PLO chief Yassir Arafat to Jerry Ford, Tom Landry and others on his Christmas card list. Jeb Stuart Magruder and Benjamin Chavis went to seminary.

Death took Cardinal James Francis McIntyre, John Wayne who became a Roman Catholic the day before he died, past president of the Christian Missionary and Alliance Church Dr. Nathan Bailey, author/family counselor Walter Trobisch, and former Canadian Prime Minister and Baptist churchman John Diefenbaker.

And the 1979 award for Worst Impersonation of a Holy Man goes to Ayatollah Khomeini.

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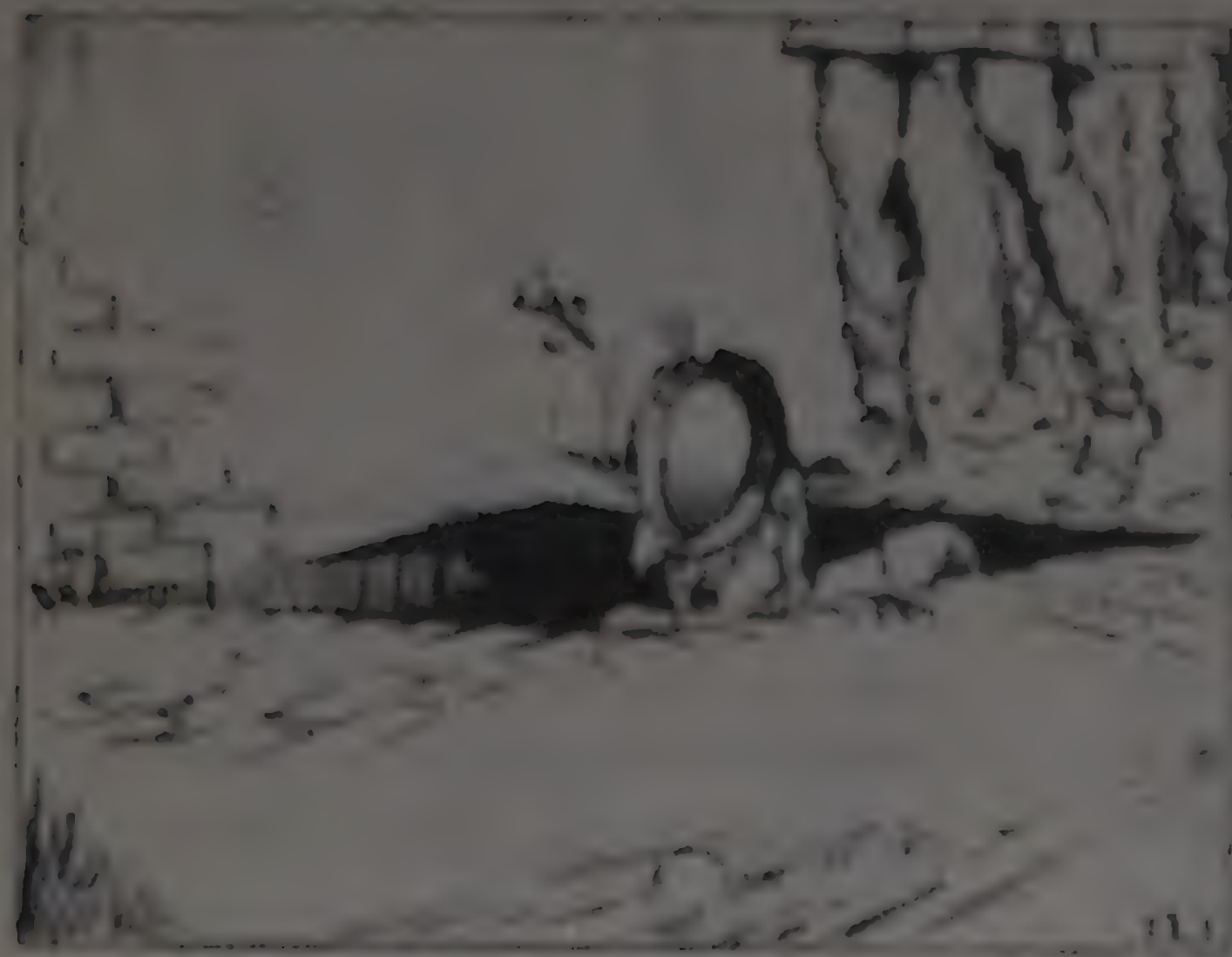
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THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



121. "A rope! Bring us a rope, Bumble!" ordered the grenadier who held a musket on him. He must have been the captain of the grenadiers.

When the Commander-in-chief heard Bumble's name, he tried to look up from underneath his helmet. Without success. He tried to free his arms. Again without success. The narrow stairwell held him trapped. Wild with rage, the Commander could only shout names at the baker from underneath his helmet. "You raisin-bun saboteur! You treacherous traitor! I'll see you hang."

But Baker Bumble wasn't listening.

122. He was flying down the stairs with a long, thick rope in his hands. He raced toward the back yard.

Mrs. Bumble, coming out of her neat living room, grabbed for him, just catching him by the corner of his apron.

"And where do you think you're going? What are you doing with that rope? And where is your one slipper?"

Baker Bumble pulled himself loose, his eyes flickering with fear. "Hide, Prunella! Hide! Crawl under the bed or in the oven. They're after you!"

"What?" screeched his wife, looking at him more angrily than ever. "Me? Hide in the oven? In that dirty, filthy oven?"



125. She started. She had no idea what this meant. She had no idea that her finicky neatness, which had made her pull the stick out from under the door, was to blame for the Commander-in-chief's accident. Or that her excessive sense of order was to blame for everything. But she did realize that something very serious had happened.

"Here, Bumble, hand me the rope!"

The captain snatched the rope from his hands. He slipped it over the Commander and tied it under his arms.

"You'll hang! You'll both hang!" bawled the King's highest officer. "No mercy for either of you!"

126. Baker Bumble didn't quite understand the words, and when the grenadiers started pulling to haul their Commander out of the hole, he helped pull as hard as the others.

He cast a sidelong glance at his wife. He felt so sorry for her. "My poor, foolish wife! Look at her: squealing with pain and biting her lip in anger. Her face is becoming purple with outrage. Poor dear! I'll ask the Commander—"

The rope worked. Soon the Commander was sitting on the edge of the stairwell. Four grenadiers helped him to his feet.

There he stood before them in all his noble splendor, his helmet still crooked.

123. "I can't believe it! You would have me — with my clean cap and my clean skirt — climb into the oven? Henry Bumble, you bully! You wife-beater!"

She dashed after him, catching up to him just as he jerked open the back door. Seeing her behind him, he tried to slam the door in front of her so that the grenadiers wouldn't see his dear wife. Too late!

"Aha!" cried the captain, glimpsing her lean face through the half-open door. "There's that bold vixen. Seize her!"

One of the soldiers leaped forward over the Commander's helmet and lunged for the door: seizing her by one of her long, thin arms, he dragged her outside.

124. "Let me go, you bearded bear!" she screamed. "Let me go! How dare you put your beastly hands on a neat, decent, law-abiding woman like me? How dare you call me a vixen! This is an outrage! Look, you beastly bully, you're wrinkling my jacket. Let me go, I say!"

But her screaming did no good. The grenadier laughed, seized her other arm too, and clamped them in his powerful vice-like hands.

She pulled, she twisted, she kicked, she scolded. All in vain. Then between the legs of the other grenadiers sticking out of the darkness of the cellar stairwell she saw the gold-plated helmet.



127. The King's highest officer stretched himself to his full height, stroked up the ends of his mustache, and announced in a voice full of righteous wrath, "Now comes justice. Now comes vengeance, and a sweet vengeance it will be — for me too. Do your duty men. Arrest them, and don't let them get away."

Quaking with terror, the kind-hearted baker gathered all his courage. He had no inkling that the soldiers had come to arrest him as well as his wife. He thought they had come to take his wife because she had insulted the foreign king by straightening his coat-of-arms. Had the tailor seen her without her cap after all and had he blabbed to the palace guard?

128. He stepped forward, saluted like a soldier, and said, "Your honor, Mr. Commander-in-chief, a word if you please."

"What? Well, what is it?"

"Please, Sir Commander, one little favor. My poor, dear wife is such a good, noble woman. She's always so neat and tidy and your man is hurting her because her arms are so thin. Please, take me in her place and let her go. She couldn't help it about that coat-of-arms. I'll take her punishment. She's such a fine, upstanding, noble —"

"What!" bellowed the Commander-in-chief. "You raisin-bun saboteur, you're ten times as bad as your wife! You'll hang — both of you. Grab him men!"

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TRADITIONAL FAMILY BAKING

There's music in the air at HDCH



by Harry A. deVries
C.C. Staff

English teacher Trevor Clark practices on his euphonium in portable classroom number two every noon hour, to improve his technique and to rehearse his part for the Salvation Army band in which he plays. When he first began, three years ago, the students at Hamilton District Christian High School were somewhat surprised by his antics. Now the euphonious sounds are part of the scene.

It is most likely his enthusiasm for instrumental music that sparked the community's interest in planning the high school band. Thus far 28 students have stated their commitment to a band, six of them already own instruments,

and \$3,000 has been donated to the cause, \$650 of it at a fund-raising event held Wednesday, December 12.

At 6:30 a student-prepared smorgasbord was available at \$2.00 per person, and at 8 p.m. the Hamilton Civic Band performed a variety of Christmas music as a benefit concert. Their performance was paid for by a Trust Fund of the Musicians' Union. Donations received at the concert, together with the income from the supper tickets, netted the band \$650.

Since the school does not have an instrumental music program it would seem that having a band first would be similar to putting the cart before the horse. However, that is not entirely so in this case, Mr. Clark hopes that the success of the band will pave the way for a music program in the 1981-82 school year. Interested students have already been urged to take lessons privately, so that band rehearsals, commencing in January, may be used to learn music rather than notes only.

The school is investigating various options of instrument ownership. It may purchase a set of basic instruments and then rent them to the students. Donations for this purpose are, of course, welcome as are donations of instruments themselves.

Mr. Clark has an obvious assistant in the training of some of the young musicians. Another teacher, Caroline Sturtevant, plays the flute and has already been giving lessons privately to some of the students.

According to Mr. Clark, there

are academic benefits from a music program, and in this case, from participation in a band. Students learn to develop skills that might otherwise not be used. Some students may have an interest in music that can be developed into a career in music. For those who will enter a music program at university level

later on, proficiency on a musical instrument is a basic requirement.

The band will offer an alternative to sports and drama. It is a worthwhile discipline because playing an instrument demands concentration and regular practice. Apart from any individual advantages, teamwork is as important in a band as it is

in any sport, and appreciation for music generally is an obvious benefit.

If the teamwork present at the kick-off evening stays with the enthusiastic group of students and their new director, don't be surprised to read announcements in this paper about future concerts by the Hamilton Christian High Band.

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De schrik des Heren

Paulus zegt in de tweede brief aan de Corinthiers dat hij de schrik des Heren kent. En hij betoogt: daar wij de schrik des Heren kennen, overtuigen wij mensen. Met schrik des Heren is in de eerste plaats bedoeld de schrik die van de Verhoogde Helland, voor Wiens rechterstoel wij allen moeten verschijnen, uitgaat. Christus verschrikt de mensen die Hem als Rechter leren kennen en die schrik kan er toe leiden dat zij Zijn naam gaan vrezen, bang worden om Hem boos te maken, Hem te voet vallen en om genade smeken.

Paulus predikt die schrik die hij kent, of liever, omdat hij die schrik kent predikt hij en overtuigt mensen. Hij stelt de mensen voor het oordeel, roept hen op tot bekering en poogt de mensen zo als middel in Gods hand te brengen tot het geloof. God geeft zegen op die prediking, zodat de apostel ook inderdaad mensen overreedt, wanneer hij het oordeel predikt als begin van het evangelie.

Paulus staat als het ware bij zijn prediken van het oordeel, bij zijn overtuigen van mensen voor de rechterstoel van God. De Here weet dat zijn bedoelingen zuiver zijn, want hij wil niets anders dan Christus prediken. Hij heeft al eerder gezegd: wij moeten allen verschijnen voor de rechterstoel van Christus opdat aan een ieder vergolden wordt, wat hij gedurende zijn tijd in het lichaam verricht heeft, naar wat hij gedaan heeft, hetzij goed, hetzij kwaad.

Paulus wil zeggen: als we voor de rechterstoel van Christus staan komt alles wat verborgen was aan het licht. Christus zal als Rechter optreden. Hem heeft de Vader het oordeel gegeven. Ambtshalve, als Middelaar oefent Christus het gericht. Ieder zal dan vergelding ontvangen. Grosheide zegt daarvan: "Aan ieder afzonderlijk zal juist dat ten deel vallen, wat in overeenstemming is met zijn leven op aarde. We kunnen gedurende ons aardse leven goed doen of kwaad; dingen die waarde hebben en die nietswaardig zijn.

Nu spreekt Paulus bepaald over de richting van ons leven. Er zijn ook in de gemeente nog ongelovigen, bij wie de levensrichting van de Here af is. Die wil Paulus ook waarschuwen, gelijk hij de gelovigen waarschuwt. Zo is hier geen sprake van het verdienen van de zaligheid en bedoelt Paulus evenmin, dat verloren gaan, die wel eens zonden bedreven. Hij legt verband tussen leven en oordeel."

Maar hij kent de schrik des Heren. Het is alsof hij zeggen wil: Corinthiers, het is vreselijk om te vallen in de handen van de levende God. Vergeet het niet: onze God is een verterend vuur. En hij eindigt dan ook de pericoop met: Zo zijn we gezanten voor Christus in het besef, dat God door ons vermaant. Wij bidden u door Christus, weest met God verzoend. Hem, die van zonde niet afwist, heeft Hij voor ons tot zonde gemaakt, opdat wij zouden worden rechtvaardigheids Gods in Hem.

Moeten we dan bang zijn voor God? moeten we dan in onze schulp kruipen als we denken aan de schrik des Heren? Paulus legt het verband tussen leven en oordeel! Als we eerlijk zijn dan moeten we zeggen dat we daar zo weinig aan denken. En dat we te gemakkelijk leven, en de dagelijkse bekering tot vergeving van onze zonden niet zo beleven dat we daardoor dichter tot Christus worden gebracht, en jagen naar een leven waarin God geëerd wordt.

Het evangelie, en dat bracht Paulus, niemand twijfelt daaraan, moet ons ook uitdrijven tot een levenshouding waarin we bang worden om onze hemelse Vader boos te maken. De toorn van God wordt ons ook vaak in de Schrift geopenbaard. God haat de zonde. En Hij wenst een volk dat om vergeving van zonde vraagt, smeekt. De psalmen spreken daarvan boekdelen. En Israël moet ook vaak onder het oordeel doorgaan om gelouterd te worden. We zouden kunnen denken dat het oordeel voor de wereld is en de genade voor ons. Paulus leert het ons anders. Hij schrijft aan de gelovigen: wij moeten allen voor God's rechterstoel verschijnen, er is een schrik des Heren, en ik ken die, en ons leven is zo gebrekkig en God is daar ook nog boos over. En hij soebat: laat u met God verzoenen! Wees bang voor het oordeel, vlucht naar Jezus, en ga via Hem tot de Vader. Hij zal u geenszins verstoten. Zijn eigen Zoon heeft tot de troon de weg u weer ontsloten!

Gelukkig, het oordeel is niet het laatste. De schrik des Heren leidt ons naar de waarachtige bekering tot vergeving der zonden.

Ik las van een predikant van wie gezegd werd dat je zondags altijd onder zijn prediking vandaan ging met een diep gevoel van onwaardigheid voor God, maar toch nooit hopeloos want hij verkondigde Jezus Christus" die de vervloeking die op mij lag op Zich geladen heeft, opdat Hij mij met Zijn zegening vervullen zou."

J. Van Harmelen

Ontario 2

Vanaf het begin



Het Jezuïeten hoofdkwartier in Huronia, dat het Fort Ste. Marie-onder-de-Huronieten bij Midland was, brandde totaal af in 1640 toen de zendelingen het moesten verlaten ten gevolge van een aanval van de Iroques indianen. Het fort is herbouwd volgens de informatie ingewonnen in de intensieve archaeologische onderzoeken.

door Marcus Van Steen

(Canadian Scene) — Men zou kunnen zeggen dat Ontario als Europese nederzetting een

rol begon te spelen na de ontdekkingsreis van de Gouverneur Generaal van New France, Samuel de Champlain, die in 1615 Georgian Bay

bereikte en daar de winter doorbracht in een grote Huron-gemeenschap. Dat was net ten noorden van wat wij nu Lake Simcoe noemen. Al spoedig volgden groepen Jezuïeten in zijn voetstappen en in 1623 vestigden zij hier een missie die ten doel had het evangelie te verkondigen onder de Hurons, maar tevens onder andere Indiaanse stammen in de omgeving, zoals de Ojibwas, de Ottawas en de Nipissings. In 1649 hervatten de Iroquois hun strijd tegen de Hurons en tijdens deze gevechten werd de missiepost vernietigd en de priesters werden gedood. De missiepost is thans geheel gerestaureerd — vlak bij Midland — en men krijgt er een uitstekend beeld van het leven van de zendelingen in die jaren.

Gedurende de hierop volgende twee eeuwen was wat wij thans kennen als Ontario voornamelijk van belang als een handelsroute voor handelaren in dierenhuiden. De Fransen bouwden posten ter bescherming van die routes. De belangrijkste waren Fort Frontenac dat in 1673 gebouwd werd waar nu Kingston ligt; Fort Niagara

PERSOVERZICHT

• In de avond van dertien december maakte de N.D.P. het volgende voorstel in het Parlement: "Deze Kamer veroordeelt de regering zonder voorbehoud voor haar volkomen verraad van de verkiezingsbeloften om de rente te verlagen, de belasting te verminderen en de groei van de Canadese economie te bevorderen; zonder opdracht van het Canadese volk voor zulk een ommekeer". Toen de neuzen geteld werden waren er 139 leden voor en 133 tegen, en daarmee ging de Clark-regering voor de bijl. We krijgen een winterverkiezing, de eerste sinds 1921. Het komt op een zeer ongelegen tijd voor de Liberalen die in feite geen leider hebben, en niet in eerste klas konditie zijn om deze campagne te beginnen. Turner heeft zich al terug getrokken, toen bleek dat hij niet voldoende support achter zich kon verzamelen. En als u misschien denkt dat de val van het kabinet de benzineprijs verhoging ongedaan zou maken — vergeet het maar! Het een-en-dertigste Parlement had tussen twee haakjes de korste levensduur in onze geschiedenis.

• Kosten van het levensonderhoud stegen met een procent in November. Ik moet echter wel zeggen dat de (nu voormalige) regering een onderzoek instelde naar de methodes van het Bureau voor de Statistiek. Misschien dachten ze wel dat het levensonderhoud goedkoper werd in plaats van duurder. De regering had de kosten van dat onderzoek kunnen vergeten als ze tien huisvrouwen die wekelijks inkopen doen even opgebeld hadden.

• De Hoge Raad (Supreme Court) verklaarde dat wetten in Quebec en Manitoba die respectievelijk Frans en Engels als officiële talen van die provincies verklaarden, in tegenstrijd met de grondwet zijn. In Quebec moeten de leden van het provinciale parlement nu gaan overwerken om al de vroegere aangenomen wetten nu ook in het Engels goed te keuren.

• De olie-producerende landen hebben hun

prijzen maar weer eens verhoogd, dertig procent liefst. Maar in een vergadering in Parijs is er iets van een organisatie van olie-konsumerende landen ontstaan. Veel kunnen ze natuurlijk niet doen, maar er werd besloten om import te verminderen. Met de huidige prijzen is dat geen verrassing.

• Nederland en België waren de felste tegenstanders omtrent herbewapening van de Navo strijdkrachten. Niettegenstaande is er toch besloten om 600 nieuwe kernraketten in stelling te brengen. Dat zal Moskou wel niet lekker zitten.

• Er komen iets meer gematigde geluiden uit Teheran. Het zal wel te maken hebben met het feit dat Amerika economische druk begint uit te oefenen met medewerking van Europese landen. Bovendien is de Sjah uit de States vertrokken naar Panama. De binnenlandse toestand in Iran is niet rooskleurig voor Khomeini, de Turks sprekende provincies zijn in open opstand tegen zijn bewind.

• In de afgelopen week bombardeerde de luchtmacht van Rhodesia guerrilla kampen in Zambia en Mozambique, hetgeen waarschijnlijk de voortgang van de onderhandelingen in Londen wel niet zal bevorderen.

• In Zuid-Korea mogen de mensen nu van mening verschillen met de regering. Er zullen 68 politieke gevangenen worden vrijgelaten.

• Er ging weer zo'n satelliet de ruimte in. Het was bestemd voor T.V. communicatie, de moeilijkheid is echter dat niemand het ding kan vinden. Het is spoorloos verdwenen. Zoeken maar!

• Ik wil graag al mijn lezers een gelukkig Nieuwjaar toe wensen. Veel heil en zegen! Er is een versje dat zegt "mogen al uw wensen vervuld worden". Dat zeg ik maar niet want er lopen een hoop mensen met hele vreemde wensen rond. Ik laat het maar bij "veel heil en zegen", dat lijkt me veiliger.

Carl D. Tuyl

dat in 1726 gebouwd werd aan de Niagara Rivier, Fort Rouille dat in 1749 gebouwd werd waar nu Toronto is en Fort Detroit dat de weg naar de Mississippi Vallei beschermde. Dat gebied maakte in die tijd deel uit van de Franse bezittingen in Noord Amerika.

Al dat gebied viel in 1763 in Britse handen, maar pas 30 jaar later begon Ontario zich te ontwikkelen. Tijdens de Amerikaanse Revolutie vluchtten duizenden mensen naar Canada.

Als gevolg van de frictie tussen de Frans Canadazen en deze nieuwelingen die voornamelijk Engels spraken werd besloten Canada te verdelen in twee koloniën: Lower Canada, dat nu Quebec heet en Upper Canada, dat nu dus Ontario is. Dat was in 1791 en de Britse Militair John Graves Simcoe werd benoemd tot Luitenant Gouverneur van Upper Canada.

De nieuwe kolonie bestond uit het gebied ten westen van de Ottawa River, maar de grenzen werden niet precies omschreven. Er woonden toen 16.000 mensen in Upper Canada, voornamelijk langs de St. Lawrence Rivier. Er waren boerderijen langs de noordelijke kust van het Ontario Meer, terwijl de rest van de bevolking zich bevond in de buurt van Detroit. Verder woonden er nog wat mensen in

de buurt van de oude handelsposten en in het noorden woonde er ook nog een vrij groot aantal mensen, maar dat gebied behoorde toe aan de Hudson Bay Company en het was geen deel van Upper Canada.

Er werd algemeen verwacht dat Kingston de hoofdstad van Upper Canada zou worden omdat hier de meeste mensen woonden, maar Simcoe had iets anders in gedachten. Hij verwachtte dat het vruchtbare land tussen het Ontario Meer en het Erie Meer het centrum van de nieuwe kolonie zou worden en dat het "the thriving heart of a vast new empire" beloofde te worden.

Hij vestigde zich aan de mond van de Niagara Rivier in Newark, dat wij nu kennen als Niagara-on-the-Lake. Toen in 1896 Fort Niagara en Detroit tengevolge van het Verdrag van Jay aan de V.S. werden overgedragen verplaatste hij zijn hoofdkwartier naar wat wij thans kennen als Toronto. Hij en zijn gezin brachten de eerste winter in een tent door, terwijl hij zijn troepen opdracht gaf Fort York te bouwen, een gebouw voor zijn regering en huizen voor zijn ministers. Zijn voornaamste taak bestond uit het aanleggen van wegen, het in kaart brengen van land en het aantrekken van Amerikaanse Immigranten die

met de belofte van gratis land gelokt werden zich in Canada te vestigen. Toen de Oorlog van 1812 uitbrak woonden er ongeveer 80.000 mensen in Upper Canada.

Men was toen bang dat die nieuwe immigranten niet bereid gevonden zouden worden de wapenen op te nemen. Twee snelle en indrukwekkende overwinningen van Generaal Isaac Brock leidden echter tot gevoelens van saamhorigheid en patriottisme in Ontario.

Gedurende de hierop volgende vijftig jaar groeide het inwonertal enorm snel. In 1840 telde de bevolking 430.000 zielen en toen Ontario zich in 1867 met de andere Britse koloniën aansloot bij de Confederatie woonden er 1.500.000 mensen in de provincie. Nieuwe wegen en spoorlijnen zorgden er voor dat boeren en anderen niet alleen op waterwegen aangewezen waren. De economie van de provincie hing voornamelijk af van landbouw, houtvesterij, visserij en — zij het in afnemende mate — de handel in dierenhuiden.

In de eerste jaren na de Confederatie hield men zich in Ontario bezig met het uitbreiden van het grondgebied. Toen de Hudson's Bay Company in 1869 haar bezittingen in Canada opgaf, zorgde

Ontario er voor haar deel daarvan te krijgen.

De toenmalige Premier of Ontario, Sir Oliver Mowat, zag na langdurige rechtszaken kans om grote gebieden aan het Dominion of Canada te ontworstelen en in 1884 werd de grens van Ontario verlegd tot aan de Hudson Bay, waarmee de provincie plotseling twee keer zo groot werd. De belangrijkheid hiervan werd pas goed duidelijk toen ontdekt werd hoe rijk dit gebied was aan mineralen.

De eerste mineralen werden echter in zuidelijk Ontario ontdekt. In 1857 werd olie gevonden bij Petrolia en dit werd de eerste olie bron in Noord Amerika. Die olie werd toen echter alleen gebruikt voor verlichting. Het duurde nog een halve eeuw voor men olie begon te gebruiken voor het verwekken van energie. Ook nu nog produceert Ontario olie, maar die productie bedraagt niet meer dan 1 procent van de totale behoefte in de provincie. Tengevolge van recente vondsten wordt wel verwacht dat de productie zich spoedig zal verdubbelen. De enige andere vondst gedurende de negentiende eeuw was zout en dat was in de buurt van Goderich. Hier wordt thans jaarlijks ter waarde van \$20 miljoen aan zout geproduceerd.

De twintigste eeuw begon goed in Ontario met de ontdekking van zilver in de buurt van Cobalt in Noord Ontario. Dat was in 1903 en daarna werd bij Sudbury nikkel in de grond gevonden. In 1913 produceerde Ontario 70 procent van de wereldbehoefte aan nikkel. IJzer werd in 1938 van belang toen dit mineraal ontdekt werd bij Steep Rock Lake, ten westen van Thunder Bay. Deze vondsten en de ruimschootse gelegenheid voor het verwekken van electriciteit van waterkrachtcentrales maakten Ontario in korte tijd een van 's werelds industriële machten.

Tegen het einde van de Tweede Wereldoorlog had Ontario zich ontwikkeld tot een van de belangrijkste industriële gebieden in de wereld en er werden lange lijsten van producten uitgevoerd, waaronder vliegtuigen, gereedschappen, auto's, landbouwwerktuigen, elektrische apparaten, schepen en spoorwagematerieel.

Waardeert u
C.C.?
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Liederen O.A.
Geloofd zij God met diepst ontzag
Hoe lieflijk, hoe vol heiligenot
U alleen, U loven wij!
God, de Heer, regeert
Laat ieder's Heren goedheid loven
'k Zal met mijn ganse hart Uw eer
vermijden

Looft, looft verheugd den Heer der
Heren
God heerst als opperheer
Prijs den Heer met blijde galmen
Het ruime hemelronde
Geduchte God, hoor mijn gebeden
Looft God, looft Zijn naam alom

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Arie en Katrien

1. Nostalgie

Wat moet dat spul daar? vroeg ik aan Katrien. Ik had me juist neergezet in mijn luie stoel, waar de krant, *Calvinist Contact*, en nog een paar bladen op me lagen te wachten. Maar tussen het dagblad en *Calvinist Contact* (Calvinistisch Contact, noemt buurman Nol het altijd) was een bloecnota ingeslopen. Vandaar mijn vraag.

Dat is om je geweten op te porren, antwoordde Katrien met veel nadruk. Het wordt tijd, Arie, dat je je beloften eens gaat inlossen. Weet je nog wel van die vroegere burgemeester hier? Die noemden ze Mr. Promise, omdat hij van alles beloofde, maar het nooit deed. Ze gaan jou straks nog Arie Promise noemen.

Ik hoefde niet te vragen waar Katrien het over had. Mijn geweten sprak luide taal. En om dat geweten tot zwijgen te brengen — en ook Katrien — en eveneens omdat ik de naam Dof schoner acht dan Promise, ben ik aan het schrijven geslagen, net als vroeger.

Het is inmiddels al bijna twintig jaar geleden, dat ik vrij geregeld met de lezers van ons blad in contact kwam door mijn "Immigrantenmijmeringen", waarvan een aantal ook in boekvorm verscheen onder de pakkende titel "Arie en Katrien in Canada".

Ik ben indertijd opgehouden met het schrijven van die stukjes, omdat ik een huis ging bouwen voor onszelf en ik ontdekte, dat naast al dat getimmer er alleen op zondag tijd over bleef om te schrijven. En daar had ik geen zin in.

Maar het huis is al vele jaren voltooid, en sinds twee jaren heb ik het timmermansvak neergelegd vanwege de pensioengerechtigde leeftijd. We vervelen ons nooit en er is nog van alles te doen, maar ik kan niet meer naar waarheid zeggen, dat ik geen tijd heb om te schrijven.

Nu is het de laatste tijd nogal eens gebeurd — en dat streefde me wel een beetje — dat de mensen me vroegen. Waarom klim je niet weer in de pen, Arie? Of ze vroegen me, of mijn boekje nog te koop was. Of ze vroegen me, of ze het boekje konden lenen, met het

gevolg, dat ik op het ogenblik mijn laatste exemplaar heb uitgeleend.

En ik maar aan het beloven: Ja, ja, geliefde vragers, ik ga vast en zeker weer schrijven. En ik maar aan het uistellen.

Hoe komt het, dat zoveel mensen — uiteraard vooral oudere — weer zijn gaan vragen naar de stukjes van Arie? Daar heb ik diep over nagedacht, en ik heb de conclusie bereikt, dat dat komt vanwege de nostalgie.

Weet jij wel, wat nostalgie is, Katrien?

Dat is, dat je heimwee hebt naar het verleden en gek bent op allerlei oude dingen, die je aan het verleden herinneren. Zoals meestal heeft mijn vrouw het bij het rechte eind.

Het is nostalgie, wanneer we als ouderen belevenissen van vroeger opdelven en oppoetsen en doorgeven. Het is nostalgie, als we ons ineens weer willen gaan verdiepen in het verleden van de eerste tien jaar van de immigratie. Het is nostalgie, wanneer je de foto van je eerste car in Canada — een Ford van 1948 (Ik wou dat ik hem nog had!) — laat vergroten.

De mensen doen veel aan nostalgie, niet alleen hier in Canada, maar ook in het oude vaderland. Nostalgie is "in". Dat komt volgens onze dominee in een preek over het laatst der dagen, omdat het bezig zijn met het verleden je een gevoel van veiligheid en geborgenheid geeft. Het kan — tenminste volgens hem — zelfs een vluchten uit het harde heden worden. En de toepassing is dan natuurlijk, dat je je niet in het verleden kunt verstoppen, noch in het heden moet begraven, maar je moet uitstrekken naar de toekomst. Een fraaie gedachte voor een preek op Oudejaarsdagen en andere zon- en feest-dagen.

Intussen in het met die nostalgie merkwaardig gesteld. Voorwerpen, die vroeger weinig of geen waarde hadden, worden nu behandeld als kostbare kleinoden. Zo kwam ik onlangs bij mensen, waar ze een Vu-busje aan de muur hadden hangen. Toen ik het zag, begon ik bijna van aandoening te

wenen. Want u weet toch nog wel, wat een Vu-busje is? Zo'n paars busje met de forse kop van Abraham Kuypers erop. Zo'n busje prijkte in honderden calvinistische gezinnen in Nederland. Mijn ouders hadden er een, en wij gebruikten er een, toen we nog in Holland woonden. De bedoeling was, dat we centen en dubbeltjes door de gleuf in het busje lieten glijden, en aldus het belangrijke werk van de Vrije Universiteit steunden. Voor zover ik weet, worden deze busjes niet meer gebruikt in Holland. Het hoeft ook niet meer, omdat de V.U. zwaar gesubsidieerd wordt door de regering. Wat een vooruitgang! Of niet?

Over Kuypers en nostalgie gesproken: In zijn jaarlijkse brief schreef neef Hessel uit Boskoop, dat er in Rotterdam een nostalgie-veiling was geweest en dat tijdens deze gebeurtenis de porseleinen, gebloemde po, waar Abraham Kuypers als kleuter op gezeten had, voor 1300 gulden was verkocht aan de hoogste bieder.

Nu kan ik me moeilijk voorstellen, dat Kuypers — Abraham de geweldige! — ooit een kleuter is geweest. En voorts is mijn achting voor de grote Kuypers zodanig, dat ik geloof, dat hij, indien hij ooit op die gebloemde po van 1300 gulden heeft gezeten—hetgeen nog niet onomstotelijk bewezen schijnt te zijn — er zeker een nuttig gebruik van zal hebben gemaakt, en wellicht, gezeten op die porseleinen verhoging—genie als hij was — reeds heeft zitten broeden op zijn Gemene Gratie.

Ja, de nostalgie schijnt ons allemaal te beroeren. Een van mijn dochters en een schoondochter zijn altijd op jacht naar oudheden. De een heeft in haar livingroom een grote wheelchair staan uit het jaar 1875 of zo met een heel hoge rieten leuning. De ander zweept met haar melkstoeltjes, die ze tijdens een reis naar Holland vreselijk duur heeft gekocht. En als liefhebbende ouders moeten we die dingen, maar bewonderen, of we ze mooi vinden of niet.

En dan Katrien! Die kwam laatst thuis met een wandbordje, dat ze heel

voorzichtig uitpakte. Daar heb je er weer een, dacht ik, want we hebben al een hele muur vol wandborden. Maar dit was een heel bijzondere. Het was een jubileum-wandbord van de Bond van Gereformeerde Meisjes van voor de oorlog. "Bouwen en Bewaren", stond er met grote letters op. Onder het zingen van het meisjesbondslid, dat ze nog precies kende, pakte Katrien het bord uit en hing het op een ereplaats bij de verzameling, die ze al rijk was. Om niet voor mijn echtgenote onder te doen, begon ik het J.V.-lid te declameren: "Komt, broeders, opgezongen Van jeugd en moeden kracht..." Ik kwam er helemaal in. Ik begon er strijdvaardig en krijgslustig uit te zien. Zo inspireerde de vooroorlogse jongelingszang me. De huiskamer was gevuld met nostalgieklanken.

Welnu, die nostalgie heeft me weer naar de pen doen grijpen. Alleen moet ik de lieden, die me vroegen weer te gaan schrijven, wel meedelen, dat mijn stukjes niet altijd over het verre verleden zullen gaan. We doen het maar net zoals vroeger. We schrijven wat over het leven van elke dag, het leven, zoals wij het beleven in onze kringen met vrienden en kennissen, die ook geïmmigreerd zijn, het leven in ons kleine gezinnetje en onze grote familie (alle kinderen zijn getrouwd en we hebben al dertien kleinkinderen; waarover later!), het leven in onze immigrantenkerk, die inmiddels al geen immigrantenkerk meer is, enzovoort etcetera.

Hou nou maar eens op met schrijven. Ik merk het wel weer. Het is nog net als vroeger. Als je een keer begint te schrijven, kun je vaak niet ophouden. Dat is Katrien. Ze wijst naar de klok, die aanduidt, dat het bedtijd is.

En vannacht maar dromen... over vroeger.

Arie

"Arie en Katrien" zal van nu af aan in elk 3de nummer van de maand in *Calvinist Contact* verschijnen.

Mededeling over Jongeren-programma's Canada- Nederland

Ook in 1980 wordt aan Canadese jongeren de mogelijkheid geboden deel te nemen aan een van de stage-programma's in Nederland. Deze programma's zijn te beschouwen als de tegenhanger van de reeds vele jaren bestaande jongerenprogramma's voor Nederlanders naar Canada.

De gelegenheid voor jongeren in Canada (18-30 jaar) om gedurende een kortere of langere periode werkend in Nederland door te brengen lijkt vooral aantrekkelijk voor diegenen, wier ouders of groot-

ouders uit dat land afkomstig zijn. Het zal hun interesseren zelf de stad of de streek te leren kennen, waar hun familie vandaan komt. Zij zullen doorgaans minder moeite hebben met de Nederlandse taal.

Er is een kort stage-programma voor agrarische studenten, een lange stage voor jonge boeren, een beperkt programma voor vakantiewerk voor studenten en een lang stage-programma voor niet-agrarische, die werkervaring willen opdoen in het beroep waarvoor zij een opleiding

hebben gevolgd.

Belangstellenden kunnen zich voor het verkrijgen van verdere informatie en/of aanmeldingsformulieren wenden tot:

Netherlands Vice-Consul for Emigration Affairs,

1 Dundas Street West,
Suite 2106, Box 21,
Toronto, (Ont.) M5G 1Z3

Netherlands Vice-Consul for Emigration Affairs,
P.O. Box 954, Station "A",
Vancouver, (B.C.) V6C 2N7

Netherlands Emigration
Attache,
275 Slater Str., 3rd floor,
Ottawa, (Ont.) K1P 5H9
(voor inwoners van Atlantische provincies en Quebec)

Is het wondere ambt een gezond ambt?

(Kerknieuws) Enige tijd geleden las ik dat van alle West-Duitsers de dominees het langst leven. Ze worden gemiddeld 77 jaar. De cafehouders hebben het laagste gemiddelde, nl. 58 jaar. Boeren leven gemiddeld 71 jaar, rechters, advocaten en artsen 68 jaar. Een rapport van de Bond van Levensverzekeringsmaatschappijen verschaft deze gegevens.

Hebben predikanten dus een gezonde werkkring? Is het wondere ambt ook een gezond ambt? Hoe vaak hoor je niet dat dominees veel langer dan

veertig uur werken, op erg ongeregelde tijden hun arbeid moeten doen (tijdens de avonden, op de zondagen) en veel spanningen in hun werk ondergaan. Wat kan het pastoraat soms niet van hen vergen? Hoeveel verdriet en leed moeten ze niet helpen dragen?

Daar staat natuurlijk ook wel wat tegenover. Het werk geeft vaak een grote bevrediging. Met een trouw pastoraat in blijde en droeve omstandigheden krijg je de kans voor mensen iets, soms veel te betekenen. Je kunt dan misschien minder volgens een

vast dagpatroon werken, omdat je nooit weet hoe vaak en hoe lang je beschikbaar moet zijn, je kunt ook je eigen tijd indelen. Je gaat met mensen om en dat is altijd weer boeiend.

We leven ten slotte in de tijd van de statistieken. Alles wordt tegenwoordig uitgezocht en onderzocht. Waarom zouden we ons dan ook eens niet verdiepen in de omstandigheden waaronder de dienaren van de kerk hun werk moeten, of beter gezegd mogen verrichten?

door drs. N. Scheps

Begint u doof te worden?

Wij testen uw
gehoor in uw
eigen huis als u
binnen een straal
van 70 mijl van
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Births	\$8.00
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All other one-column classified advertisements: \$4.20 per column inch with a minimum of \$6.30. For letter under box number, \$2.00 extra.	

NEW FAMILY RATES

Effective December 1, 1979 the cost of all family advertisements will be increased by \$2.00.
The new rates are shown on the left. Payment when you send in your family announcements would be appreciated. Our regular classified rate of \$4.20 per column inch with a minimum of \$6.30 remains unchanged.

Calvinist Contact

99 NIAGARA STREET, ST. CATHARINES, ONT. L2R 4L3, (416) 682-8311

THANKS

MIEDEMA: The many tokens of kindness and sharing in our grief of our dear Mary Ann have touched us very deeply. We thank you for your cards and letters and most of all for your prayers on our behalf. The Durk Miedema family, R.R. #5, Thunder Bay, Ont. P7C5M9.

BIRTHS

LAMONTAGNE: Marc and Alice (nee Reker) give thanks to our Lord, who heard our prayers and entrusted us with this precious gift, RICHARD MARC, 5th grandchild for Mr. and Mrs. Loui Lamontagne, Fonihill, and 2nd grandchild for Mr. and Mrs. Karel Reker, Wainfleet, R.R. #2, Bethel, Port Colborne, Ont.

SIKKENS: During this season of joy, Henry and Irene are thankful to God for a special gift; a son HENRY CHRISTOPHER, born December 12, 1979, weighing 7 lbs., 5 oz. First grandchild for Mr. and Mrs. Abe Dyck of Campden, and third grandchild for Mr. and Mrs. Bill Sikkens of Cornwall.

325 St. Paul St. West, St. Catharines, Ont.

LUIMES: Jack and Joyce (nee Snippe) thank the Lord for the gift of VICKI IRENE, born on December 2, 1979. A sister for Glen. Carlsbad Springs, Ont.

BIRTHDAY

On January 6, 1980, the Lord willing, we hope to celebrate with,

HERMAN WESTENDORP, SR.

his 75th birthday. And we pray God will spare him for many more years, in good health, for his wife and children, grandchildren, and great-grandchild.

"The Lord is thy keeper. The Lord is thy shade upon thy right hand" (Psalm 125:5).

Best wishes and love from his family:

Mrs. Grace Westendorp, Sr.

Mr. & Mrs. Henry Weistra — Hard-

ville, Alta.

Mr. & Mrs. John Westendorp —

Kingston, Ont.

Mr. & Mrs. Harold Westendorp —

Brockville, Ont.

Mr. & Mrs. Jake van Dyk — Leth-

bridge, Alta.

Mr. & Mrs. Herman Westendorp, Jr.

— London, Ont.

Mr. & Mrs. Bill Westendorp —

Brockville, Ont.

Mr. & Mrs. Harry Cretier — Brock-

ville, Ont.

Mr. & Mrs. Harold Westendorp —

Brockville, Ont.

Mr. & Mrs. Peter Blokland — Ham-

ilton, Ont.

Mr. & Mrs. Joe Westendorp —

Kingston, Ont.

Mr. & Mrs. Stan Norman — Ottawa,

Ont.

28 grandchildren and one great-

grandchild.

R.R. #1, North Augusta, Ont. K0G

1R0.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

ADOPTION

With great joy we welcome our special Christmas gift. A double addition to our family. For them we chose the names,

JEREMY CLINTON

born October 19, 1975

KIRSTIN ERICA

born June 18, 1978

Psalm 87: "And on the role of nations He will count all those as born on Zions holy mount."

Happy sisters and brothers are: Ingrid, Kimberley, Jason and Jeffrey.

Proud Parents:

Andy and Nel Molenaar (nee Van Duyvenvoorde).

9093 Wright St., R.R. #6, Langley, B.C., Canada. V3A 4P9.

ANNIVERSARIES

On Thursday, December 27, 1979, we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents,

FRED and YITTY LEENSTRA

(nee Heida)

We have been richly blessed with their love, care, guidance and companionship in the past and for this we thank and praise God. At the same time we pray for a continuation of his blessings in their lives and ours throughout the future.

Their grateful children:

Marg — Hamilton

Yvonne — Grand Rapids

Patty — Smithville

Norman — Smithville

R.R. #3, Smithville, Ont.

On January 14, 1980, with joy and thanksgiving to God, we celebrate the 25th Wedding Anniversary of our parents:

DIRK and MARGARET TAEKEMA

(nee Hamming)

We pray that God will continue to bless you both with many more years together.

Our congratulations and love, Mom and Dad:

John & Marvel — Clearbrook, B.C.

Marian — Victoria, B.C.

Richard — Victoria, B.C.

Sharon — Victoria, B.C.

Grandchildren:

Jason, Russell

Open house will be held on January

14, from 7:30 p.m., at our home: 4161

Glanford Ave., Victoria, B.C. V8Z

4B4.

1954 1979

With gratitude and thanks to God,

we hope to celebrate, on December

30, 1979, the 25th Wedding Anniver-

sary of our parents,

JOHN and DINY WIKKERINK

(nee Hoornenborg)

We pray that the Lord will continue

to bless them as he has so richly

done for the past 25 years.

John & Tena — Hagersville, Ont.

Linda & Wes — Winnipeg, Man.

Yvonne & George (engaged) —

Beamsville, Ont.

Bert — Beamsville, Ont.

Michele — Beamsville, Ont.

Open house will be held on

December 29, from 2 - 5 p.m. at

Bennet Hall, Mountain St., Beams-

ville.

Home address: 145 Ontario St.,

Beamsville, Ont. L0R 1B0.

ANNIVERSARIES

"O give thanks to the Lord, for he is good, for his steadfast love endures forever" (Psalm 107: 1)

On December 29, 1979, D.V., we will celebrate with our parents, their 25th Wedding Anniversary,

ALBERT and ANN VAN BENTHEM

(nee Karsten)

We thank the Lord for his love and faithfulness through the years and we pray that he will continue to bless and guide them in the years to come.

With love, their children,

Nelly & Richard Beldman — Dunn-

ville, Ont.

John & Linda Miedema

Harry & Florence DeBoer

Ralph & Mary — Fisherville, Ont.

Adely

Marian & Al Bruining

Margaret

Angela

Friends and relatives are invited to a reception to be held on Friday,

December 28, 1979 at 8:00 p.m. in the Fellowship Hall of the Jarvis

Christian Reformed Church, Jarvis,

Ontario. Best wishes only.

Home address: R.R. #5, Hagersville,

Ont. N0A 1H0.

MARRIAGES

HELMHOLDT-GUICHELAAR: Mr.

and Mrs. Robert Helmholtz of

Byron Centre, MI., and Mr. and Mrs.

Conrad Guichelaar of Brantford, are

happy to announce the marriage of

their children, KARLA and

GEORGE. The wedding ceremony

will take place, the Lord willing, on

Friday, December 28, 1979, at 7 p.m.

Heritage Chr. Ref. Church, Byron

Centre. Rev. Bale Cooper

officiating.

Future address: 11947 S. Hamlin,

Apt. 1C, Alsip Illinois 60658.

GREETINGS

Biersteker: Aan alle familie, vrienden en bekenden een gezellig Kerstfeest en een gelukkig Nieuwjaar toegewenst.

Mrs. G. Biersteker,

Box 102, Newcastle, Ont. L0A 1H0.

Boonstra: Hierbij wensen we alle

vrienden en bekenden en familie

een gezegend Kerstfeest en een

voorspoedig gezegend Nieuwjaar

toe.

K. Boonstra en echtgenote,

New Street, Burlington, Ont.

De Vries: Mr. & Mrs. Jack De Vries

wish all our relatives and friends a

blessed Christmas and a happy

New Year.

767 Welland Ave., Fenwick, Ont.

De Vries: Wij wensen onze kinderen,

vrienden en bekenden een ge-

zegend Kerstfeest en Gods zegen

voor het jaar 1980.

Mr. & Mrs. Jacob De Vries,

22 Bowstead Dr., St. Catharines,

Ont.

Elema: Warner & Jennie wensen

familie en vrienden een gezegend

Kerstfeest en een gelukkig Nieuw-

jaar.

Shalom Manor, 112 Bartlett Ave.,

Grimsby, Ont.

GREETINGS

Faasse: Mr. & Mrs. John Faasse would like to wish all the relatives and friends a blessed Christmas and a happy New Year.

871 Lakeshore Rd., Sarnia, Ont. N7B 2V1.

Feddema: We wish all our relatives,

friends and acquaintances, a

blessed Christmas and a happy

1980.

Mr. & Mrs. S. Feddema,

102 Scugog St., Bowmanville, Ont.

Heuving: Wick & Henny extend

wishes for God's blessing to all

their relatives, friends and

acquaintances, far and near, for the

Christmas season and for the

coming New Year.

R.R. #4, Simcoe, Ont.

Hoiting: Mr. & Mrs. S. Hoiting Sr.

wensen familie en vrienden een

gezegend Kerstfeest en een

gelukkig Nieuwjaar.

198 East Park Dr., Woodstock, Ont.

N4S 3N2.

Hultink: We wish all our relatives

and friends the Lord's blessing at

Christmas and his loving care and

guidance for the New Year.

Gerrit & Hennie Hultink,

R.R. #1, St. Catharines, Ont.

Hummel: We wish family, relatives

and friends the joys and blessings

of Christmas and a happy and prosper-

ous New Year.

Gerrit & Joukje Hummel,

R.R. #1, Monkland, Ont.

Middel: Wij wensen al onze familie,

vrienden en bekenden van ver en

nabij gezegende Kerstdagen en een

gelukkig 1980 en Gods zegen.

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Roseboom: To family and friends,

far and near, a blessed Christmas

and New Year.

Gerrit Jan & Aaltje Roseboom &

family,

R.R. #3, Port Colborne, Ont.

Talsma: Mr. & Mrs. Albert Talsma

wensen al hun familie en vrienden

en bekenden Gods zegen toe met

Kerstmis en Nieuwjaar 1980.

4 Nels, Apt. 106, Bowmanville, Ont.

Vander Veen: Mr. & Mrs. Ralph

Vander Veen wish all their relatives

and friends a blessed Christmas

and a happy New Year.

R.R. #1, Laurel, Ont.

Van Geest: We wish all our relatives

and friends a joyful Christmas and

the Lord's blessing in the year 1980.

Mr. & Mrs. W. Van Geest,

91 Else St., St. Catharines, Ont.

Vanderwal: We wish all our relatives

and friends far and near, the Lord's

nearness and joy and peace for the

Christmas season and the coming

New Year.

Stan & Evelyn Vanderwal & family,

R.R. #1, Varna, Ont.

Van Wely: Mr. & Mrs. William Van

Wely wensen hun familie, vrienden

en kennissen een gezegend Kerst-

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- Canadian citizenship
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For applications write:

CRWRC - Canada
178 Alway Road, Box 235,
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Or call: (416) 643-3428

Applications due January 15

Wanted: A single man for dairy farm, in South Western Ontario. Wages negotiable. Please send letters to Box #4472, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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Large, new 3 bedroom house for rent. Country location. 20 miles south-east of Hamilton, Ont., 15 minute drive to Chr. Ref. Church's of Smithville, Wellandport, and Dunnville. Fully carpeted, 1½ baths, finished rec room with fireplace, kitchen has built-in stove and oven. Please contact: Tom Drenth, R.R. #2, Canfield, Ont. N0A 1C0. Phone: 416-774-3721.

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Working christian female wants to live in with four others in a townhouse in Toronto, Downsview area. For more information call after 5 p.m.: 416-638-4337.

19-year-old male college student looking for room and board — Monday to Friday or room-mate for apartment in the Etobicoke South-West Toronto area. Phone: Dave at: (416) 643-1628.

TEACHERS NEEDED

WILLOWDALE: Willowdale Christian School invites applications for a part-time teaching position at the grade 2 level. The teacher would be responsible for the core-curriculum program from 9 a.m. to 12:30 p.m. Interested persons please contact:

M.A. (Ben) Harsevoort,
Principal,
Call: (416) 222-1711 (school)
(416) 636-3133 (home)

TEACHERS NEEDED

STRATFORD: The Stratford and District Christian School invites applications for the position of teaching/principal for the 80/81 school year. Send resume and letter of application to: Stratford and District Christian School, c/o C. Van Laren, secretary (Board of Directors), R.R. #1, Sebringville, Ont. N0k 1X0. (519) 271-8389.

QUELPH: Due to family development we are in need of a full-time teacher for the grade 1 and 2 class, commencing March 24, 1980. Inquiries must be in by January 15. Please call: Jake Vriend at 824-8860 (school) or at 836-6507 (home).

BOWMANVILLE: Knox Christian School Society of Bowmanville, Ontario, invites applications for a Principal for the 1980-81 school year. Duties to commence August 1 and teaching time to be negotiated. Please send applications to the Education Committee, c/o Knox Christian School, R.R. #1, Bowmanville, Ontario L1C 3K2.

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35 acres of land on paved road. Suitable for greenhouses or vegetable farming. 1700 feet frontage.

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Dunnville, Ont.
416-774-7624
and ask for Gord Gray
(res.) 519-822-4438

PERSONAL

Wij zoeken naar van de volgende personen.

Kunt u ons helpen?

FOKKEMA, Fokke, geboren 4 januari 1927 te Westdongeradeel, vertrokken naar Canada op 28 februari, 1949. Laatst bekende adres: R.R.#2, Pefferlaw, Ont.

GELTINK, Gerrit Jan, geboren 28 maart 1915 te Laren (Gld.), vertrokken naar Canada 6 oktober 1953. Laatst bekende adres: Darchemseweg 65, Lochem.

MULLER, Petrus Constantinus, geboren te Stoppeldijk, vertrokken naar Canada 16 april 1952. Laatst bekende adres: Bernhardstraat 24, Terneuzen.

DE WINTER, Jacobus P.M., geboren 15 april 1914, vertrokken naar Canada 20 februari 1953. Laatst bekende adres: Pakhuisstraat 1.

DE KRIJGER, Jan, laatst bekende adres: 35 Allenbrook Drive, Islington.
CONSULATE GENERAL OF THE NETHERLANDS
1 Dundas St. W.,
Suite 2106, Box 2,
Toronto, Ont. M5G 1Z3
Tel: (416) 598-2520.

Truck driver in early 30s is looking for a young woman under 30 years of age. Live in, preferably with children. Write to: Box #4467, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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any condition.
Phone 688-2766.

Advertise in C.C.
It does
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Vrede op aarde?

Maar spanning in Iran.

Vrede? Man, praat er niet van.

De hele wereld staat op z'n kop, en de olie wordt ook duur, wat een strop.

Wij horen, ook in onze kerk,

gaan trouwen, dat is gekkenwerk,

we lezen immers in de krant:

een op drie getrouwen verbreken de band.

We horen van corruptie en schandalen

en de T.V. brengt schunnige verhalen.

De munitiefabrieken zijn erg druk,

goed voor de economie, wat een geluk.

Voor een hypotheek moet je nu 15% betalen,

hoe kun je dat nu bij elkaar halen.

En toch heeft God tegen ons gezegd:

Ik maak alle dingen recht.

Jullie kunnen van alles proberen,

maar *ik* zal deze wereld regeren.

De duivel heeft wel een grote macht,

maar *ik* heb jullie Christus gebracht.

Ook 2000 jaar terug was het een moeilijke tijd.

Een wereld vol zorgen, een wereld vol strijd.

Maar toen, in Bethlehems stal, midden in de nacht

Heb *ik* jullie de Verlosser gebracht.

Mijn Zoon is voor jullie in de wereld gekomen

en heeft jullie zonden op Zich genomen.

Aan het kruis zei Hij: Het is volbracht,

Ik heb verbroken Satans macht.

En als jullie in Mij geloven

dan zie ik een grote schare boven.

Voor jullie op aarde blijft het vallen en opstaan.

Mijn advies is, veel op de knieën te gaan.

Studeer de bijbel en geloof wat je leest,

dan is de rest van je leven een feest.

En als we zingen: "Ere zij God" in de kerk

dan weten we: het is niet ons maar Gods werk.



Merry Christmas and a Happy New Year

from Martin and Fenny Slager

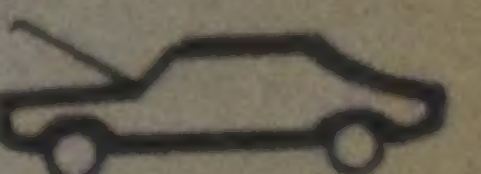
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EVENTS

Getting the
“body” together

Are you active in the Fellowship Group? Many of us who are, receive much benefit and experience God's goodness as they help others. The groups working with the refugees are examples of this.

The district elders are in the process of ensuring that the members of their districts are organized into Fellowship Groups. If you are not involved but have not been contacted, please call your district elder.

This year Council encourages the Fellowship Groups to study the matter of World Hunger, using the book published by Synod, entitled *And He Had Compassion on Them*, or its follow-up, *World Hunger and Structural Change*.

Fellowship Groups are encouraged to “fellowship” in addition to Bible study. This means visiting the sick and others in need, and just getting to know each other and each other's needs better. This is another way in which we can experience the love of Jesus Christ.

Trinity Chr. Ref. Church,
Edmonton, Alberta

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Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. \$25.00 per family, or \$250.000 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

It may be TIME to review/update, or begin

- your will
- life insurances
- investments, including RRSP, RHOSP, DPSP
- planned charitable gifts

For a free, confidential visit, contact:



Christian Stewardship Services
455 Spadina Ave., #210
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(416) 598-2181

Mr. Houtman hopes to be in your Ontario area during the next 3 months, and in Alberta in November.

Name _____
Address _____
Phone _____

Reunion
at
Lacombe, Alberta
Gull Lake Bible Camp

A reunion is planned for the weekend of August 2, 3, and 4, 1980 for all those who attended Rallies and Bible Camp in Central Alberta in the early 1940s - 1950s.

Reserve that weekend and let us hear from you.

For further information contact,

Mrs. W. Rietema, Box 29, Bentley, Alberta T0C 0J0
or
Mrs. J. Buit, Blackfalds, Alberta.

LET'S PLAY CHESS

Editor: Pete Layer

The October Ladder

Contestants	Problems:	#801	#802	#803	#804	Sub- Total	Pre. Total	Total
	Points:	3	2	3	2	10		
H. Brouwer (I)		2	2	-	2	6	78	84
J. Wilms (III)		3	2	3	0	8	73	81
A.J. Klein (I)		3	2	3	2	10	62	72
K. Amsinga (IV)		3	2	3	2	10	46	56
F. VanderWoude (I)		3	2	-	2	7	44	51
M. Mellissen (VI)		3	2	-	2	7	(90)	7

Comments:

The solutions I received were all of high quality. Thankyou for the effort to clearly explain each problem. One solver believed the Pawn capture in the keymove of #802 was a serious flaw. To me, a piece capture always is, while a Pawn capture is, if such a Pawn seems to have defensive capabilities. Also if a theme is difficult to compose, Pawn captures may be accepted more readily. In this case, the Pawn is taken because it is in White's way, not because it threatens to ruin White's plans. The lasting value of a problem depends on personal taste rather than adherence to a set of abstract rules per se, so remarks like the one above are always appreciated.

At this time of the year, I would like to take this opportunity to wish you a blessed Christmas and a very happy New Year.

Solutions to the October Problems

#801 (Speckmann) Key: 1. B-R1, tempo. 1. -, NxB; 2. RxN, K-B6; 3. R-B1 mate. 1. -, N-Q5; 2. KxN; 3. R-QN2 mate. 1. -, other; 2. R-QN2 ch., K-B6; 3. R-QB1 mate.

#802 (Trautner) Key: 1. PxP threat: 2. B-N3 mate. Try: 1. KxP?, BxQ no mate; note the similar variations.

#803 (Beernov) Key: 1. Q-Q2 threat: 2. P-Q4 ch., K-B5; 3. NxP mate. 1. -, QxP; 2. N-QN4 ch., K-Q5; 3. N-B2 mate. 1. -, R(R6)xP; 2. NxPch., K-Q5; 3. N-N3 mate. 1. -, R(N6)xP; 2. N-K5 ch., K-Q5; 3. N-B3 mate. 1. -, BxP; 2. N-K7 ch., K-Q5; 3. N-B5 mate. 1. -, P-N5; 2. N-Q4 ch., KxN; 3. R-B4 mate. After 1. Q-Q2, 2. B-K5 is not a threat because of 2. -, B-K5; 3. no mate.

#804 (Pauly) Key: 1. R-N4 threat: 2. R-N5 mate. Try: 1. N-K4?, N-R1 no mate. #804's twin is the same positions without the Black Pawns. A move similar to (but not the same) as this try is the Key.

Dutch Solutions

#801: 1. La1 tempo

#802: 1. ba4: dr. Lb3 mat

#803: 1. Dd2 dr. 2. d4 sch., Kc4, Pa5 mat

#804: 1. Tg4 dr. 2. Tg5 mat

Calendar of Events

Dec. 21 — Gerald Vandezande of the Committee for Justice and Liberty appears on the **Doug Hall Show**: Dec. 21 on CHEX-TV (Peterborough) at 7 a.m. and on CKPR-TV (Thunder Bay) at 11 a.m.; Dec. 28 on CKVR-TV (Barrie) at 7:15 a.m., on CHCH-TV (Hamilton) at 10 a.m. and on CFAC-TV (Calgary) at 8 a.m.; Jan. 4 on CITV-TV (Edmonton), CJOC-TV (Lethbridge) and CKRB-TV (Red Deer) all at 8 a.m.; Jan. 7 on CKND-TV (Winnipeg) at 11 a.m.

Jan. 16 Wednesday, January 16, Dr. Bob Goudzwaard will give a public lecture on: "Responsible Economic Practice: The Role of the Individual, the Corporation, and the government." 8:00 p.m. in the Willowdale Chr. Ref. Church.

Jan. 18-20 Marriage Enrichment Weekend, Salem Christian Counselling Clinic at Canterbury Hills Conference Centre, Ancaster, Ontario. Leader: Dr. Donald W. Moncrieff.

Feb. 8-11 Christian Winterfest for Christian young adults, Gravenhurst, Ont.

The Brampton Christian Choral Society "Praise the Lord," director Mr. W. Hoekstra, will perform "The World's Redeemer," Dec. 21: 8 p.m., Springdale Chr. Ref. Church; Dec. 23: 8 p.m., Second Chr. Ref. Church, Brampton.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Dec. 28		NO ISSUE THIS WEEK	
Fri. Jan. 4	Wed. Dec. 19	Mon. Dec. 17-10 a.m.	Fri. Dec. 14-10 a.m.
Fri. Jan. 11	Wed. Jan. 9	Mon. Jan. 7-10 a.m.	Fri. Jan. 4-10 a.m.

ATTENTION:
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Calvin College Alumni Association
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How much? \$250 (U.S.)

How do I apply? Contact your Christian Reformed Church minister or Christian School principal for an application form. Some public school principals also have information.

If you cannot get details, contact the Alumni Office, Calvin College, Grand Rapids, Michigan, U.S.A. 49506.

Deadline? Applications must be received by February 1, 1980.

Dr. Dick Eppinga
Director of Alumni Relations



STANDING GENERAL GOVERNMENT COMMITTEE

BILL 3—THE EMPLOYMENT STANDARDS
AMENDMENT ACT, 1979

De Standard General Government Committee vergadert op 15, 16, 17, 22, 23, 24, 29 en 30 januari, 1980 om Bill 3 te beschouwen, een Wet op de herziening van de Employment Standards Act, 1974, tussen 10:00 a.m. en 12:30 p.m. en tussen 2:00 p.m. en 4:30 p.m. in Committee Room no. 228, Legislative Building, Queen's Park, Toronto, Ontario. De Committee verzoekt om geschreven of gesproken opinies op bovengenoemde Bill van individuen, groepen, of organisaties. Alle inlichtingen betreffende de presentaties van de opinies kunnen gericht worden aan de Clerk van het Committee.

BRUCE McCAFFREY, M.P.P.
Chairman

(Mrs.) FRANCES I. NOKES
Clerk

Room 110, Legislative Building
Queen's Park
Toronto, Ontario M7A 1A2
Telephone: (416) 965-1406

Books

Evangelism

Evangelism within the community setting

The Authentic Witness by C. Norman Kraus; published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1979; paperback, 199 pages; price: \$7.25. Reviewed by Ralph Koops, Chatham, Ontario.

This book deals with the questions which have confronted the Christian church ever since her existence. What does it mean to be church in the world?

The author of this book deals with the question of the church's authenticity in the world. How does she establish an authentic (original, true to the Bible) witness in the world? Do some of the expressions of Christianity today "continue the character and intention of Jesus Christ?" He tries to trace the church's authenticity back to the beginning.

Can you now point to places and say that there or there you have a self-authenticated expression of the body of Christ? The church is understood primarily as a community of the Spirit. God gave His Son. The Word became flesh. This in turn "sets the pattern for our witness of reconciliation." The author says that, "Identification, that is, fullest association with others in feel-

ings, interest and action, is the incarnational shape of authentic witness."

In the actual life situation the question is how to contextualize the gospel without losing its authenticity. The author states and senses the significance of culture. He calls it a "system and carrier of meanings." At that point I can hardly wait to ask the writer what he thinks of Christian organizations. The author says that Jesus Christ transcends both a Christian as well as a non-Christian culture. He does that as the Authentic Witness. My question is, how now should that be applied?

Kraus correctly states that the good of creation was a shalom (peace) community. He opposes individualism. He is critical of evangelicalism. He says "The most conspicuous weakness of evangelical Protestant theology has been its lack of understanding and witness to authentic community as the fulfillment of the believer's personal relationship to God" (italics his). He even says that, "Mass evangelism techniques have proved most popular in spreading individualistic religion. The mass rally is the individualist's surrogate for au-

thentic community." The Bible, however, stresses the individual within community. God calls the human race to community or rather authentic community. The way to enter that is through repentance.

This book refers in chapter 7 to various self-images the Church has. One may be to save souls and another to campaign against wickedness. For Kraus the word **sign and movement** tell us how the church is in the world. He refers to a few communities that represent this. They are "communally organized extended households." The author says that they "have caught the vision of a holistic, corporate witness."

My criticism of this is that you still end up with individual Christian communities that will not have the kind of impact on society as a whole that we should have. Individual witnessing as well as the attempt to make the social order Christian is also discussed.

In light of some of the positive remarks in this book about the church and in the light of my own struggles with the question of the Church's witness in the world, I find the conclusion of the book weak. My big question at the end of the book is, "How do you now

pinpoint the Christian community?" I find the answers unsatisfactory. As a matter of fact I find it very unfortunate that this author appears to know little about the Reformed community particularly its tradition of Christian organizations. Reading this book has made me all the more convinced of the need of Christian

communal action in education, labour, politics as well as agriculture.

Although Kraus touched on the key issues of how we have to witness, he yet lacks that insight which sees the gospel proclaiming an integral witness within the various areas of life.

Human Interest

Let no man boast

The Man with the Noisy Heart by Hugh Steven; published by Moody Press, distributed in Canada by Mitchell Publishing, Willowdale, Ont.; price: \$6.95; hard-bound. Reviewed by Anne Hutten, Kentville, N.S.

John Beekman worked for several years with the Chole Indians in Mexico, before he transferred to Texas to work at Wycliffe headquarters. He did all this despite a severe heart and circulatory problem which has caused him consistent pain over the years, and necessitated life-endangering heart surgery.

For those considering a career in bible translation, this book gives a firsthand look at the

difficulties of accurately conveying the intention of the original version into a new language. It also describes in some detail the problems of working with native people whose culture is entirely different. As such, the book may have some value in an educational way.

However, the total impact of John Beekman's courage, as well as the ideal relationship with his wife Elaine, suffers somewhat when you realize that the author of this book is a communications consultant for Wycliffe - almost a P.R. man, you might say. The message is further weakened when one realizes that John Beekman was once a student of the Moody Bible Institute, closely

associated with Moody Press, the publisher of this book. Just who is promoting whom here?

And as to Beekman's all too real physical handicaps: there are so many Christians who day after day almost move mountains in their personal faith life, in their church and community involvement, despite equally serious disabilities. One wonders whether a book should play up the handicap to such a degree, conferring almost a saintlike status on the person in question.

Nevertheless, the book does offer some insight into the life of a Bible translator, and, if your local or church library happens to stock it, you may enjoy reading it.

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By Grace Through Faith

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